The Universalist Leader

Boston and Chicago — November 17, 1923

A BETTER LEADER IN 1924

Among some of the features which will help us make 1924 the best year in *Leader* history are the following series of articles:

Reconstruction in Theology

John Murray Atwood
President of the Universalist General Convention

Attempts at Interpretation

Frederic Williams Perkins
Minister of the First Universalist Church, of Lynn

Possibilities and Pitfalls in the Ministry

Daniel Evans
Professor in Harvard University

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Who's Who in this Issue

Rev. A Gertrude Earle, pastor of the Universalist church in Methuen, Mass., since 1910, is superintendent of the Missionary Department of the General Sunday School Association and a member of the Board of Foreign Missions.

Daniel Evans is professor of Christian Theology in the Andover Theological Seminary, Cambridge, now united with Harvard. He is an ordained minister in the Congregational Church, and has served at East Weymouth and Cambridge, Mass. He was born in South Wales in 1866.

Dr. Richard Eddy Sykes is president of St. Lawrence University. He was pastor at Little Falls, N. Y., Denver, Colo., and Malden, Mass., building three churches during the thirty-four years of his pastoral service.

Rev. Clifford R. Stetson went as one of our missionaries to Japan a year and a half ago. He was formerly pastor of the Universalist church in Rutland, Vt.

Dr. Osbert W. Warmingham is professor of Religious Education in Boston University.

Dr. Ashley A. Smith is pastor of our church in Bangor, Maine. His former pastorate was in Belfast. He has recently received the 33rd degree in Masonry.

Rev. Henry B. Taylor has been pastor of the Universalist church in Meriden, Conn., since 1918. His former pastorates were in St. Paul, Minn., Muncie, Ind., Adams, Mass., and West Somerville, Mass. He has been Minnesota state president of the Y. P. C. U. He was also at one time the western missionary of the Y. P. C. U.

* *

Men who are pleading most prominently for America's participation in the League of Nations, in the Permanent Court of International Justice, one or both, would strengthen their case were they to speak with greater respect for the other side. (*Advocate of Peace.*)

* *

The economic needs of the world are apparent; cures for economic ills must be found. But the world will not regain its balance, the world will not be restored to sanity, peace on earth and good will among men will not come to pass, by any process that considers only the calculated profits and the calculated ledger accounts of nations and of peoples. Economic structures rise and they fall. Basic human impulses survive. Statesmen need to take account of them now. (*Whiting's Column in Boston Herald.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE TWO THAT WERE TABLED

TWO interesting resolutions reported to the General Convention at Providence by the Committee on Resolutions, were tabled by an overwhelming majority. One, approved by three members of the committee, enunciated the duty "of defending the country in time of national peril against the aggressions of foes." The other resolution recognized the right of any Universalist to refuse military service on "the Christian grounds of conscientious objection to war."

In voting to table the resolutions, the delegates were actuated by a desire to avoid a long and perhaps bitter debate on the subject.

The majority of the committee took the same position and would have left out both resolutions gladly in the interest of peace, but were prevented, as Dr. Shutter said, "by the belligerent spirit of pacifism."

It was the aggressive minority which demanded "a show down." They asked approval by all Universalists of their contention that the way to abolish war is for all Christians to pledge themselves "to personal non-participation."

Is the essential thing that we demand of our brothers approval of our judgment, or that we demand approval of the right to exercise it?

Wherein most of us would agree is in our devotion to liberty of the individual conscience. We are like Quakers in our regard for the inner light.

If war were to come again, one man might say, 'It is my duty to fight." Another might say, "I'll not fight but I'll go with the Friends Ambulance Unit or the Friends War Victims Relief Committee" to relieve human misery. Still another might declare with the ultra pacifists, "My conscience tells me it is wicked to co-operate in any way."

For our part we would give liberty and Godspeed to all of them.

We would not declare the brave young soldier bloodthirsty, nor the brave young pacifist pusillanimous, nor those who took middle ground trimmers or shirkers.

There were such undoubtedly. There would be again. But our sweeping generalizations are untrue.

Far apart as Dr. Shutter and Professor Skinner might seem to be at Providence, there was an underlying unity.

Before the majority resolution issued its call to love of country, respect for the flag, loyalty to the Constitution and the duty of military service in time of war, it declared: "There is a large and growing sense in which we are all citizens of the world with obligations to all mankind we would neither evade nor ignore."

And, explaining his position, a minority committeeman declared with sincerity no one could question: "Because of pure patriotism, the truest love of our country and our flag, we insist that she take the lead in outlawing war. There is no way but for Christians to refuse to help the accursed thing."

The headliner of the *Providence Journal* saw his chance when the vote was reported and said in big letters: "Universalists Approve Military Service." What he should have said was: "Universalists Approve Liberty of Conscience."

* *

FULL SPEED AHEAD

WE commend the Board of Trustees of the General Convention, and the General Secretary especially, for getting out so promptly a report of the session of the General Convention. From Providence on Nov. 8, this report was mailed to all Universalist pastors and to all lay delegates to the Convention. A few copies left over will be mailed by Secretary Etz, as long as they last, to applicants for them.

The Board will have to start off at full speed to succeed with the many tasks approved by the Convention. Not a week can be lost at this juncture without danger. We may have to come to an autocrat in the intervals of Board sessions to take responsibility. Either the new President or the General Superintendent or the General Secretary will do.

* *

IF WE ARE TRULY LIBERAL

NO writer can say everything in one editorial, and probably our friend of the *Christian Register* would be the first to endorse what we feel we ought to add to his brilliant and trenchant editorial on "Lest We Compromise."

He tells us that we liberals make a tactical blunder, that instead of keeping to our place as an advance guard, some of us get lonely and turn back for comfort to the forces which are marking time or even

turning in retreat; that we get no reward for such timidity, such recreancy to our cause, that it is a mean thing in the eyes of those who think we almost fawn before them in our desire for a fellowship and union which is absolutely unnatural and impossible if we are truly liberal.

This is savage but salutary if we are fawning or causing people to think that we are putting our noble and useful churches in a fawning position. And it brings even the best of us up with a sharp jerk and makes us ask ourselves how true we are to the brave and fearless pioneers who served all their lives and fell at last in the front line of trenches. There is need in the world to-day of the men who believe with John Robinson that God has yet more things to break forth out of his Holy Word, and who will never falter in the quest for new truth.

But is it true that "there is no nearer approach in the Evangelical Churches to our liberal position, namely the exercise of the free mind in the use of the historic and scientific method for determining what is true, than there was twenty-five years ago?"

Do "nine-tenths of all Protestant people believe in the dogma of an infallible book with its accepted God of battle and murder as well as of love and truth, in the supernatural wonder-working Christ who was, from the foundation of the world, of one substance with the Father, whose every word as given in the New Testament is holy, august and eternal truth, in the carnal resurrection and in the carnal second coming?"

Not nine-tenths or five-tenths, in our opinion, hold these views. And an overwhelming majority would say: Let us get busy and make the Kingdom come here and now and let these theological debates alone.

We are not asserting that discovery of truth and precise and accurate statement of truth are not fundamentally important things, but simply that the revolt against the dogmas of the old theology is much more wide-spread than some of us think. And if men are willing to give their time and attention to something of real importance to the world, that also is a sign of the revolt and makes for fellowship with others like-minded whether it is officially recognized or not.

"If we are truly liberal," if we are up ahead, if we have clearer vision, ought we not to see underlying unities as well as essential differences?

A great faith in God, in man, in love and courage, in the dignity of human life, in the contribution each one of us can make, shines through encircling shades of statement with a clear and beautiful light. It isn't hard for liberal souls to feel kinship to Bishop Lawrence, to whom the *Christian Register* pays a noble tribute. After all, we can like such fellowship and seek it without fawning and without sacrifice of essentials.

That recognizing the essentials, however, is the rub.

We sometimes think that the instinct of the world at large is sounder than much of our church wisdom.

The world is frightfully bored with our "Trinitarian," "Unitarian," "everybody will be saved," "everybody will be damned," chatter. It responds instantly to our insistence that every last and least little waif and stray boy and girl must have a chance for life, education, happiness and knowledge of the joy of the Lord.

A better understanding of the real essentials and a quicker eye to detect them wherever they may be found are not inconsistent with a search for new truth and loyalty to it before it becomes popular, and they are the guide posts to a larger fellowship, for which we are frank enough to say we long.

* *

THE CHURCH SCHOOL AND GEOGRAPHY

ELIZABETH MARSHALL PERKINS has written for the *Leader* a series of three articles on "The Teaching of Geography in Church Schools." The first, which appears next week, is on "The Teaching of Geography in the Elementary Departments." The second, on "Some Methods for Teaching Geography in the Church School," and the third, on "The Application of Biblical Geography to Some Typical Lesson Material," will appear at intervals of two weeks.

* *

CRANE DIVINITY SCHOOL PRAISED

TRAINING at Crane Divinity School, Tufts College, has been highly commended, in the discussion over the report of the Unitarian Laymen's League Special Committee on the Recruiting of the Ministry. After the report was drafted, said Prof. Fred Merrifield of Chicago, secretary of the committee, the committee "discovered that the Crane Divinity School at Tufts College was offering substantially the same type of courses as that proposed in the report."

For the first time in any denomination a committee of laymen has taken up the question of courses of study in theological schools and the task of recruiting men for the ministry.

The committee approached the question by asking themselves what do laymen need from the minister. Preaching they put second. Administrative ability they put third. What comes first in their opinion is "spiritual counsel, an understanding of the problems which confront laymen in the daily walks of life, the ability to advise and guide them in their human relations and religious aspirations."

And what is it which stands in the way of getting men who are able to give this kind of help and what is keeping live young men out of the ministry? "Obsolete courses of study in divinity schools," is the reply. "Too much detailed study of the books of the Bible, of theology, of church history, and no time for sociology and practical subjects."

Instead of spending all winter on textual criticism of some ancient manuscript, the committee says that many of these Bible courses can be combined, and that time then can be found for a study of "world history, world religions, international law, economics, philosophy, psychology, the history of education, etc."

Probably a survey of Canton and Ryder as well as of Tufts would have revealed the practical nature of our Universalist training. It does not eliminate the cultural elements of education. It does not substitute mere superficial facility for real power. But it recognizes that the number of subjects funda-

mentally important for the minister of to-day is very great and it is not willing to give all of this precious time to the niceties and refinements of textual criticism.

Welcome as is the praise of the committee, we Universalists know, better than others can possibly know, how far short we fall of realizing our ideals—how much there is still to do. Sound scholarship must never be crowded out by so-called practical considerations.

* *

SOUND PRINCIPLES TO GUIDE US

IN the missionary field as in the field of relief difficult problems are made easier if we have a set of principles to which we can turn, absolutely sure of their soundness. They form something sure for a time of doubt. They give light in darkness. They steady us when we are wavering.

In foreign mission work these principles are sound:

1. We should build on a foundation of the permanent elements in the great religions of the countries to which we go.

2. We should look for and accept what other peoples have to teach us, receive humbly and graciously as well as give generously.

3. We should co-operate with existing agencies, church and state, where possible, and act with full knowledge of what they are doing where formal co-operation is impossible.

4. We should recognize the enlarging scope of foreign mission work and push medical, educational and social service as well as evangelizing projects.

5. We should change plans as conditions change.

6. We should do one thing well rather than twenty badly.

7. We should teach by example as well as by precept.

8. We should recognize and encourage self-respect and work toward native control.

9. We should train for self-support.

10. We should try to make Christians rather than sectarians, be unselfish, not worry about who gets the glory.

11. We should strive continually to clean our own doorstep—make our country honest, broad, unselfish, pure and co-operative in all its relations with the country to which we go.

12. We should always remember—"the field is the world," and "Jesus Christ is the leader."

* *

DR. PERKINS TO HELP

WE are happy to announce that Dr. Frederic Williams Perkins of Lynn has consented to write regularly for the *Leader*. Large numbers of people who have learned to appreciate his clarity of thought, his vigor and charm of expression, will welcome this announcement. His series of articles will be called "Attempts at Interpretation." They will appear once in two weeks as a rule, but this "will be determined more by the urgency of the questions and less by the calendar."

At the Providence Convention Dr. Perkins, speaking in behalf of the motion that the statement of faith be published with the Liberty Clause attached, said: "Orthodoxy is a spiritual disease due to the misconception that the thing of fundamental importance is a creed as the test of fellowship. This disease can affect a set of liberal ideas as well. The whole genius of our attitude toward religious truth is contained in the liberty clause. The Universalist faith is a bigger thing than any possible statement of it. Don't let us turn our backs upon the essential birthright of Universalism."

His clear exposition of which the above is simply a hint made the Editor renew the invitation extended a year ago and this time it was possible for Dr. Perkins to accept.

* *

Did They Die in Vain?

With noble passion and logic which in our opinion is unassailable the *Congregationalist* publishes "an editorial reflection for Armistice Day" on the subject, "Did They Die in Vain?" Though Armistice Day has passed, the statement of principles is so sound, and the note of rational optimism so clear, that we publish the editorial in full in this issue.

* *

A Series from Professor Evans

Prof. Daniel Evans of Harvard has written a series of five short articles for the *Leader* on the following topics: "Is God Religious?" "Was Christ a Christian?" "The Need of More Thought about the Future Life," "Spiritual Rejuvenation," and "Saints Are Trumps." Those of our readers who have come to look for the initials D. E. in our editorial columns will welcome this opportunity to read more of the writings of this sane and reverent modernist.

* *

Orthodoxy and Relativity in Religion

Under this heading the *Christian Century* comments on Miss Hall's article about our Sunday schools as follows:

"Einstein has not extended his theories into the realm of systematic theology, doubtless owing to his being of Jewish extraction, but there is an interesting thesis there. When is orthodoxy heresy and heresy orthodoxy? A writer in a recent issue of the *Universalist Leader* finds heresy in the Sunday school publications of the denomination. This complaint has often been made in the circles of the so-called orthodox denominations. The complaint against the Universalist lessons is that they teach the doctrine of special providence which is opposed to the notion of a universal God. It is now held by this writer that a Universalist Sunday school is no safe place for a child owing to the prevalence of these heresies."

Students in the Universalist Divinity Schools should be given a chance to visit various successful Universalist churches during their course of study, according to Dr. Henry R. Rose of Newark. "They will learn methods," said Dr. Rose, "but they will also get inspiration for their work from going concerns."

Missionary Education in the Universalist Church*

A. Gertrude Earle

IN the aggressive program published by the Board of Trustees of the General Convention is this phrase: "A greater emphasis on Religious Education as the supreme task of the Church." This is consistent with our faith. Universalists do not believe that the religious life is realized by miraculous experience, but rather that men *learn* to be reverent, trusting, and obedient toward God, sympathetic, helpful, and brotherly toward men. It is the purpose of religious education to teach these things, the supreme task of the Church, indeed. One half of these attitudes and habits that men must be taught have to do with their relations to their fellow men. That half of religious education is what we mean by missionary education. Let us define. Missionary education is that part of religious education which teaches the pupil to be interested in other people and trains him in service to them. Surely an essential part of the task of the Universalist Church.

To accomplish this task there is a tool ready to our hands in the denominational program of missionary education in which many of our people are already interested. About thirty or thirty-five years ago, a new phrase came into use in church circles—missionary education. It originated with the Mission Boards and was their effort to create an intelligent constituency, and to secure volunteers for the mission field. At the start, it was frankly propaganda. Experience has largely modified this aim, just as experience has modified the aim of the missionary movement itself. At its beginning, the modern movement for Christian missions was a romantic crusade to save the heathen from eternal torment in the word to come. Many people took no interest in this crusade, among them the Liberal Church. Not believing in eternal torment, there was no reason why we should be keen to save the heathen from it. To-day, among the leaders of the Christian missionary movement there is hardly a vestige of this conception left With the development of educational, medical and industrial movements, the aim has come to be the giving of equal opportunity to all nations and all races. But let it be remembered that this transformation has been accomplished, not by the intellectual and superior critics of the movement, but by those who were at work on the field. However narrow a man's creed, from the day he begins work as a missionary he comes to put service to need before all else. In the same way, the aim of missionary education has been modified by those who have been studying the books and using the program.

It is a long story, how the Mission Boards and the educators have come into conflict and out of that conflict have broadened the idea of missionary education until it means the producing of a certain type of Christian, broad in vision and active in service. Just the type every Universalist leader is trying to make if he follows the logic of our faith. And to make this type of Christian there is a tool ready to our hands in the interdenominational program of missionary education.

A few elect souls among the young people first became interested and made mission study one of the departments of the Y. P. C. U. Then the W. N. M. A. appointed a Mission Study chairman and began the organizing of study classes. The Genera Sunday School Association, from the start, had its department of Missionary Instruction. But at the best, it is a minority of our people who are thus brought in touch with missionary education. The great mass of our people know noth ng whatever about the subject. Many of our ministers have been indifferent and until this year of grace 1923, there has been no official recognition of such study by the Conventions.

Some of our leaders have said we did not want to participate in this study because it was foreign in its purpose and methods to the genius of our faith. In most instances such critics are talking about the missionary education programs of a generation ago, and not that of to-day. It is true that certain errors have crept in. Those promoting mission study among us have sometimes been too much inclined to propaganda, have put too much emphasis on crude and absurd conditions, have encouraged a "holier than thou" attitude, have indulged too frequently in sentimentalism, have permitted echoes of Orthodoxy. Why has this occurred? Because many of those speaking and writing on these themes have found their inspiration in Orthodox circles, and have not had the help in clarifying their own thinking that they should have found in their own Churches. Those who have led in such work in our own Church, many of them young people, have been persons with the passion for service and for a broader vision. If such do not find outlet for their enthusiasm in our own Church they will seek it elsewhere. If our ministers do not guide these passions, they need not be surprised if they run riot. The missionary education program is in our Church to stay. If it is to be consistent with our distinctive faith it must be guided by the ministers of our Church.

What would it have meant to the Universalist Church if in every parish there had been each year a group studying the Home Mission topics of the past twenty years! These groups would have become familiar with national problems created by the Spanish communities of the Southwest, by the Mormons, by the frontier, by the negro. They would have followed "The Gospel for a Working World" of Harry Ward and "The Path of Labor" of Alice Guernsey. Incidentally our socially-minded ministers would have had more intelligent listeners to whom to present their message. Suppose groups in all our churches follow the study of the Foreign Mission topic Last year it was India. This year it is Japan, Next year it will be China. These are countries which figure large in the world news. Nothing is more vital to the question of world peace than what is to happen in the Orient in the next generation. Will

*Address delivered at the Ministers' Conference, in Providence, Oct. 23.

India realize *"swaraj?"* Which will rule in Japan, the militaristic party or that of progressive and democratic idealism? Will Japan and China continue to hate each other or will they learn that in their mututal friendliness and co-operation lies the welfare of both? Where will the United States come in as these questions are answered? Where the Christian Church? Where the Universalist Church?

There are groups of young people and of women in our Zion who are trying to qualify to answer these questions. It is the privilege of our ministers to help them and to gather still larger groups for such study. Our opportunity is large this year to teach a better understanding of Japan. Some of us are saying that we do not need to study Japan, that we know all about it already. Do we? Did we understand Japan when our Mission was started? Perhaps some of the leaders did, but the rank and file surely did not. We are giving money freely now, stirred by the great catastrophe of the earthquake. Shall we spend it wisely? That depends on how much we know. What is our motive in the Mission any way? Do we support our Blackmer Home simply to attract young women to the Universalist Church? Are we going to build the Perin-Cate House for that reason, too? Or are we trying to help Christianize the youth of Japan, whether they become Universalists or not? This is one of the questions we should be studying and there is help to a right answer in the experience of those who are doing so much larger work in the Sunrise Kingdom than we have yet dreamed of attempting. There is help to a right answer in the history of Japan, especially the wonderful changes of the past seventy-five years. No right answer can ever be found except as we know something of the social and psychological forces at work in the Japan of to-day.

The job for the Universalist minister is education. It is not insurance for a life to come. It is not reorganization of the life of the world. That is the task of the statesmen and the captains of industry. The minister's task is education, teaching people to think right. One tool ready to his hand is the missionary education program. "Creative Forces in Japan," by Galen Fisher, will give a better understanding of Japan. Stowell's "The Child and America's Future" will show something of the possibilities of saving America through her girls and boys. One step toward larger knowledge will be taken if we use these books this year. Next year, another step will await us. Thus we shall make our people a thinking people. This will train them *for* service, but there must also be training *in* service. That is why the Young People and the Women and the Sunday Schools tie up their mission study so closely with the missionary giving. It is at this point that religious education has so often broken down. We are too often content to teach people to *know*, but the task is not complete until people have also learned to *do*. It is this neglected half of religious education that is emphasized by missionary education. In the forefront of those who serve their fellow men have been the men and women who have sought out the neglected and forgotten ones both in our country and in lands across the sea, the missionaries of the Christian Church. In wider knowledge of them and in closer following of their example a long step will be taken toward the fulfilment of the supreme task of the Church, religious education.

The Everlasting Rightness of Youth*

Ashley A. Smith

"Let no man despise thy youth." 1 Tim. 4 : 12.

IT is an interesting and significant thing that when Dr. William Harvey first discovered and announced to the world the circulation of the blood, he was astounded by the fact that no person upwards of forty years of age would accept this important truth. It was only the young who believed it.

I was fortunate, in reading Rhodes' History of the United States, in coming across these words: "The young men and first voters who had been studying the slavery question since 1852 took a vital interest in Lincoln's campaign. They read the political literature with avidity. Filled with enthusiasm they made manifest their determination to do all in their power to avert the longer misrule of the slavery oligarchy."

Charles Sumner also once made this interesting comment: "It is ever the young who give a spontaneous welcome to Truth when she first appears as an unattended stranger. The young men of Massachusetts act under natural impulses when they step forward as the bodyguard of Lincoln."

Now the point of these citations, which bear so directly on the text, is this—and we of an older generation may as well face the unwelcome fact with what grace and strength we can command—that the great obstacle which youth has had to confront in every age is that spirit which rather despises and mistrusts youth; in short, let us admit the fact, unpalatable as it is, that we of this older generation who have reached fifty and more years of age, are the outstanding obstacles in the pathway of youthful progress. Who caused and permitted the greatest war in the annals of history? Who was responsible for it? It was not the young that controlled the destinies of the world in the last decade, but it was the so-called "mature-minded," the old both in spirit and in age who were in the commanding places of the civilized nations of the world.

To quote George Meredith:

> "Keep the young generations in hail,
> And bequeath to them no tumbled house."

But candid truth compels the admission that this is precisely what we have bequeathed to them—"a woefully tumbled house," a broken, bruised and bleeding world with fears and rankling hatreds and mean suspicions which we have inherited from the war. Yet, thank God, this coming generation will approach

*Sermon at the General Convention Sunday, Oct. 28.

the problem in a less prejudiced temper, and will succeed where we are now so pitifully failing. Youth has the divine urge; noble discontent possesses their souls; and the call comes to go forth and use their powers, even as we of this older generation did in our time.

The fearless and relentless heart of youth will have little patience with our wicked and selfish stolidity of to-day. We know that there is something wrong with this old order of things, that it is selfish and cynical and cunning in its very smugness; that we have fallen back, since the gleaming patriotism of the great war, into our old material ways; we know that our minds are stiff and narrow and almost mechanically reject new ideas; our hearts seem almost callous to appeals from the war-broken countries of Europe—at least incapable of the generous enthusiasms of the war time. We are afraid to take what I may call sacrificial and uncalculating ventures. But youth —never fear—will take care of us, for it is coming, as it always comes, with a fresh new soul and outlook and estimate of new values; it's coming with an open mind, an eager will, a responsive heart, and a conscience quick and keen to rebuke and overthrow our smug complacencies.

While we are succumbing to a kind of fatalism and refusing to change our ways, let us be very sure that because youth is everlastingly right in the long run, because it is always a fresh and fearless and relentless reality, that Tennyson's words will be again fulfilled:

> "For the old order changeth, giving place to the new,
> And God fulfills Himself in many ways,
> Lest one good custom should corrupt the world."

Even while we are falling back into our old ways, even while we are saying "What's the use?" along comes fearless and relentless youth, and shoulders our generation out of the way, and clears the deck for action. The very stars in their courses are fighting against us and for them.

Perhaps you have wondered a bit at my use of the words fearless and relentless. What I mean is that youth doesn't care very much about our rules of wisdom; this young generation is rather scornful of our asserted authority. Well, that's the way of youth always, and we are wise if we simply recognize the gleaming fact of youth and let it work out its own destiny and salvation in its own way, just as we of a former generation did ours. And when we recall again that the most colossal and causeless conflict in the annals of time came not from the young generation of to-day, but out of our own, although we used the best and noblest of youth of nearly all the so-called civilized nations of the world to remedy our bungling, and to "pull our chestnuts out of the fire." We—I mean people of my age—should be very modest and rather humble when we recall these things, and should be ready to give youth its chance and not petrify with our mature ways and rules of vaunted wisdom the adventurous, fearless soul of this youthful generation. I chanced the other day to come across the friendly letters which passed between two great souls, both scientists of an earlier time—Asa Grey and Louis Agassiz. Grey wrote in 1864 to Agassiz about the Civil War in these words: "Our army is composed largely of young men, such as nothing but a high sense of duty could keep for a year in military life." And Agassiz replied: "Yes, our best young men are the first to enlist. If anything can be objected to these large numbers of young soldiers, it is that it takes away the best material that our land possesses." It is being objected to more and more; indeed, after all is said against war, or in its favor, this is seen to be the fundamental arraignment of all war, which has had in our sight such tragic fulfilment on the fields of Europe.

Let us admit that youth disturbs and distresses us; we criticise and scold and rebuke; well, people of our age always have, and perhaps it has done some good. We are having our scolding period just now, and criticising and denouncing jazz-dancing, and cigarettes, and movies, and kindred things. The fact is, however, we went through our period of such things twenty-five and more years ago; we had our critics, and deserved our scoldings, and we survived both. What I try to see to-day is that, beneath all youth's outward "splurge" and its multiform gaucheries, its atrocious ways and words and works, its picturesque and often pellucid slang—beneath it all there is this same fearless and relentless spirit which will not be denied. I do not presume to tell you what youth to-day is thinking about, but I know it will conquer and have its way with us. So I must respect and reverence youth, because it has always in the long run been everlastingly right. Our young people graduating from school and college and university are the elect upon whom the great good God pours all His most precious gifts; the vision splendid is theirs, while too much of ours has faded into the light of common day.

The noblest sight I see in my own city—just as it is the noblest sight in your city of Providence—is that great army of youth pouring out of that high school building at midday. We see things that we eye askance and criticise. We did similar things in our day; we once belonged to that host of youth, and we had our critics and censors; the older generation said about what we are saying of the youth of to-day; we were called a pretty weedy crowd; and as they looked at us, I have no doubt they said, "The world is going to the dogs; look at our young people with their minds on this and that and the other thing." But as a matter of fact, there was something deeper that they did not see, and perhaps we were not very acutely conscious of it; but somehow that generation of ours did its work; and while we are about it, let us not forget that it produced a Roosevelt, just as an earlier generation produced its Lincoln. Have faith in youth. Believe in the everlasting rightness of it. Garibaldi was little more than a youth when he lifted the burden of oppression from Italy. William the Silent said in his dewy youth, "I make no alliance with earthly potentates; my alliance is with the King of kings." Columbus was a young man when he caught the vision that eventually discovered a new world. Lincoln was but little older than any high school boy graduating in June when he saw a slave girl, more white than black, sold at public auction in the marketplace of New Orleans, and remarked those memorable

words to his young companion, "If I ever get a chance to hit slavery, I'll hit it hard." And you know how he kept his vision and plighted word in those later momentous days, which we have always memorialized. Verily when we recall those young men of Lincoln's day, Grant and Sherman and Sheridan among soldiers, Lincoln and Sumner and a hundred more among statesmen, well may we say with old Walt Whitman, "They were men of mighty days and equal to the days."

When he had reached seventy-four years of age, noble old George Meredith said—what I hope we can all say when we have reached those years and beyond —"I suppose I should regard myself as getting old—I am seventy-four. But I do not feel to be growing old, either in heart or mind. I still look on life with a young man's eye. I have always hoped I should not grow old as some do—with a palsied intellect, living backwards, regarding other people as anachronisms because they have lived on into other times and left their sympathies behind them with the years." So much for my greeting to you of other and older years. Now a brief and final word to the young men and women of this congregation. Believe that every trial and difficulty, all the temptations and deceits and bitter experiences that will be your lot, are given to test the mettle of your pasture, your young manhood and womanhood, that they are challenges thrown at your feet to see what character you are of, to find out what is worth while with you. You are not the creatures of your circumstances, nor the slaves of your surroundings; you are masters of these things, and rulers of your destiny. Words which ring true as Damascus steel to the heart of youth are those lines of desperate courage written by William Ernest Henley in his hour of greatest trial and tremendous gloom:

> "It matters not how strait the gate,
> How charged with punishment the scroll,
> I am the master of my fate,
> I am the captain of my soul."

And this word, with all its desperate courage, is not unlike that of Galilee. And as we hold hallowed communion with this matchless manhood of the Master, we must not forget that he too was a young man, who died at thirty-three years of age, and spoke those gleaming words of life in his dewy youth. Let us draw near to the perennial youth of the Eternal Christ, and hold living communion, as he exhorted us, "in spirit and in truth."

Cruising Around These United States

II To Lynn for a Sunday Off

John van Schaick, Jr.

THERE is something leisurely and peaceful about a Sunday morning local on the Boston & Maine leaving the North Station at 9.30. There is plenty of room. The conductor has time to give you a cheery good morning. And the people radiate a different atmosphere than hurried commuters of week days. There is a bit of adventure about it, also, for these same tracks lead off to the Northland where the moose calls and trout and the salmon jump.

Over the Charles, which one can hardly see from the bridge, past interminable dumps and shops and switches and sidings, leaving Bunker Hill Monument just showing up in the haze off to the right, through East Somerville which God grant may be better than it looks, over salt meadows and mud flats, and past many dreary habitations, we came to Lynn.

Like Grover Cleveland I had my encyclopedia with me. I read things I knew—that Lynn has 100,000 people, is noted for boots and shoes and is one of the principal cities of Massachusetts. What I didn't know was that Lynn has been repeatedly second only to Brockton among the cities of the United States in the value of boots and shoes manufactured there and first of all if two industries allied with the manufacture of shoes are counted.

Nor did I know that this industry in Lynn dated back to 1636, nor that these early shoemakers had a guild or corporation of their own there as early as 1651, nor that John Adam Dagyr, a Welshman who lived there the last half of the eighteenth century, really put Lynn on the map in the shoe business because "his work was equal to the best in England."

Lynn bore the name of Saugus from 1629, when it was founded, to 1637, when it was named after Lynn Regis in England, the old home of the Rev. Samuel Whiting, a beloved pastor who came to Lynn in 1636 and stayed there forty-three years, or until he died in 1679.

The ministers of those days loomed large in the life of the community, and in spite of all we say about the ministry losing influence, they loom large there to-day.

To four different things I feel moved to devote this letter, but for only one of them have I room: To lovely Lynn Woods, with its two thousand acres, its miles of drives and its almost unlimited expansion into the Middlesex Fells adjoining; to the curving shore line, the sun shining on the surf and the wonderful view past the little islands out to sea; to brains and skill and brawn which make and send five or six millions dollars worth of useful things out of this one little city every year; and to the First Universalist Church.

These are all different things, but they are all of God. There is as much religion in the music of the waves or the wind in the pines as in the hymn of the church. And an honest-made shoe built by brothers in industry is one of the noblest revelations of all.

This First Universalist Church of Lynn dates back to 1833. Within two years they had a church building. They enlarged that church in fifteen years after dedicating it, enlarged it again in another fourteen years, and then in seven years sold it to the Baptists and started building the present large and beautiful structure.

We went to Lynn to help celebrate the fiftieth anniversary of the building of the present church

edifice. I wondered a little why they should celebrate the anniversary of a mere building when the history of the parish itself is so much more ancient and important.

But these things soon made themselves evident. The building is noble and beautiful and worthy of a celebration by itself; the men who carried the project through to completion did it in spite of the smashing, staggering blow dealt them by the panic of 1873 which came after they started; and the generation which inherits the building as a free gift ought to be made to realize what it cost.

At the morning service, Dean Lee S. McCollester offered prayer, Dr. John Smith Lowe brought a brief but uplifting greeting from the General Convention, and Dr. Perkins, pastor for nineteen years, delivered the anniversary sermon. Beautiful flowers, brought for the All Souls Day Memorial Service which came at 4.30 p. m., made the chancel a solid mass of lovely color; the quartette choir rendered inspiring music; the last of the building committee of fifty years ago, Mr. Benjamin F. Spinney, now ninety years old, sat in the pulpit; and Mrs. Charles Burton and Miss Hattie Biddle, the two daughters of the minister of fifty years ago, Dr. Charles W. Biddle, under whose leadership the church was built, sat in the congregation.

The old mother church of Universalism at Gloucester sent a message through Dr. John Clarence Lee, just as the service was about to begin, wishing the Lynn church joy and Godspeed in the celebration.

Dr. Lowe said that there could be no real rededication of the church except as each individual rededicated himself to the spiritual ideals for which the church stood.

Dr. Perkins, who was at his best, took as his text: "What mean these stones?" He answered the question by asserting first that "We mean that we rededicate a house of God. It can't mean to us what it meant to the Psalmist who wrote 'I was glad when they said unto me let us go into the House of the Lord.' Then it meant that in a world otherwise godless there were a few places where God could be found. Every one of us repudiates that conception vehemently. The whole universe is God's House. Men may pollute it but they can not change its essential character. But mark you this: though God may be everywhere, He is always found somewhere. The instinct is sound which makes men erect trysting places for their souls. Recognizing that God is everywhere, we also recognize that we can make sacred and divine appointments with God and come to places where we may find Him though He be 'not far from any one of us.' Those who built this church had more in mind than walls and a roof to shelter us from the inclemency of the weather. They tried to build a place which by the dignity of its proportions and the beauty of its construction would help us to find God, and they succeeded. I do not minimize the practical expression of religion. You will bear me witness that in this community we stand for service. But I believe that the greatest contribution any of us can make is when we come here to worship, to sing praises and to meditate on God's truth.

"Second, in building our fathers made a great demonstration of adventurous faith. All faith is adventurous. It is a tragedy to have the noble word weakened to mean mere credulity. Faith is always taking a chance. Faith is simply betting your life that there is a God. Our fathers lived in an age of controversy. There is always danger that when the need for controversy has passed, people may think the need for the church has passed also. They lose heart. They lose a sense of mission. Our fathers, in building this church, practically said to this community, 'We believe so strongly in this cause that we look beyond the ephemeral thing represented by the controversy to the bedrock truth underneath. We are not building,' they said, 'for controversy but for a day when all will recognize the truth which we assert.' This faith of ours is here to stay. We will build a worthy temple for worship and service.'

"Third, these stones remind us that each generation inherits from the past that it may contribute to the future. We are here not simply as inheritors but as progenitors. What will the men fifty years hence say of us?"

Mr. Benjamin Johnson, an able lawyer, president of the board of trustees of the church, followed Dr. Perkins with a clean cut argument for a $7,000 collection to wipe off a floating debt left when the parish went on to its budget basis. Mr. Johnson won his verdict. He clearly stated that the church building came to the men and women of to-day as a free gift—so also with the parish house, so also with the parish funds (almost $70,000).

"With all these things coming to us," he added, "we feel that it would be a blot upon our escutcheon if we did not rededicate the church absolutely free from debt."

The service was impressive and uplifting throughout and the request for money struck the same high note.

The church was full, probably six hundred to seven hundred people were in attendance at this morning service.

Sunday school follows church at Lynn, and there also we got an impression of something alive, vital, growing, useful, successful. I doubt if I ever have seen such solid ranks of keen-looking young people. There were 300 present that day. I know that I never saw such perfect attention, and it was held through one of those "great treats" as they are called, a series of speeches which used to strike terror to our young souls. But these were good speeches mainly—Mrs. Cordelia A. Quinby, ninety years old and forty-five years young in poise, precision and power, John Smith Lowe, Dr. Perkins, Carl Hempel and the Editor. Carl Hempel on "Loyalty" was altogether admirable. Lowe, the last man, was witty, entertaining and helpful. Dr. Perkins made a real contribution in the story of how the panic came after they started to build the church—how many had to default on subscriptions, how the work stopped, how the enemies of Universalism began to laugh, and how then three men came forward and gave $30,000 each so that it could go on. "These men gave," said Dr. Perkins, "at a time when it was hard for them to give and in amounts that it hurt them to give. But they were determined that it should not fail."

We went to the "Manse," Dr. and Mrs. Perkins' home, at 27 Deer Cove, for dinner. From all the front and side windows one could see the water with the waves rolling in. If the deer used to lurk around this cove they showed good sense. And if any Universalist minister has a study with a lovelier view than our Lynn minister's, I have not seen it.

The joy of unbending after the Sunday service, the give and take of the arguments, the fine fencing such as is inevitable when the Perkinses and McCollesters get about one board, the hilarious living over the high spots of the Providence Convention—all these may be hinted at but not described. We laughed again at John Smith Lowe, who drove up from Providence with his thirteen-year-old son and who again ran out of "gas" but kept his appointment, and well kept it. We told him, of course, that gas was the one thing lack of which he had not.

Then with a dignified and beautiful All Souls Day service at 4.30 with the communion, the memorial flowers brought by different families of the parish, and a communion address by Dr. Perkins, the day ended.

"We have the same message for All Souls Day," said Dr. Perkins, "every year. 'They without us can not be made perfect.' The living and the dead are bound together in one fellowship. They need us for their fulfillment. We need them for our inspiration. Even God needs us. Even He without us can not be made perfect. There is no stronger argument for immortality than this."

Two minutes in Dr. McCollester's motor to the train, twenty minutes on the train to the North Station, ten or fifteen minutes underground by trolley, and we stood again under the bright lights of Copley Square.

"This day," we said, "we have been in touch with something successful and worth while. Here is a church which raises $23,000 to $25,000 a year to do its work outside and inside the parish. May it not be true that its power comes from its unselfishness, its devotion to the community projects of Lynn, its loyalty to the denomination as a whole?"

Is God Religious?

Daniel Evans

WE learn much by contrast. We know better how sweet a thing is by immediately tasting something that is sour; we have a greater sense of what light is by the thick darkness into which we pass; we have a finer appreciation of musical harmony of the concert from the noises of the streets. In like manner, we learn much of the validity and value of our thoughts when we compare them with the opposing ideas of others. It is good to read a book or go out of one's way to hear some one speak and see our ideas in juxtaposition if not in opposition to his. The contrast then becomes evident, and we are led to see either that our ideas are wrong, or that they are more true even than we thought they were, for these opposing ideas fail to establish their claim to truth and make ours appear the more reasonable. It is good educational method for the teacher to refer his students to other thinkers who take an entirely different point of view and come to the very opposite conclusion.

Professor Machen of Princeton Theological Seminary, in his book on "Christianity and Liberalism," to which we may return again, if the editor allows us, sets forth ideas on God and many other subjects that serve admirably this purpose of contrast. His idea of God is very different from ours. He declares that God is the only being in the universe who can never in His own nature be religious. For Professor Machen God is a non-religious Being. This categorical denial of the religious nature of God raises a fundamental question. It reminds us of another statement made, in like manner, by a conservative religious thinker, that God is not moral, that the terms of the moral life which we ascribe to God are not true in their relation to Him but only in their relation to us. We are moral beings, but God is not. He is beyond morality. This denial brought forth an indignant statement by one of the profoundest religious souls of the nineteenth century, Maurice, and also brought forth the courageous declaration of Mill, that if there is such a God, to whom our moral terms do not apply, then he would have nothing to do with Him, and would refuse to call Him good, and if he sent him to Hell in consequence, to Hell he would gladly go.

If Mansel's statement raised a fundamental question, Professor Machen's declaration raises a still more fundamental one, as religion is more fundamental than morality. For Machen God is only the object of religion, the awful transcendent reality before which we bow in awe. He is the object of our religious experience, He is not the subject of any religious experience.

Now it is perfectly true that God is the object of our religious experience. It is also true that there is much need to-day to give more attention to God as the object of religion than to man as the subject of religion. The objective side of religion is more basic in reality, and more important for human life, and we are in grave danger, with our stressing the psychological aspects of life in general and of religion in particular, of making religion almost if not altogether a purely subjective matter. Strangely enough, however, here extremes meet. The subjectivists' religion and Professor Machen meet; for both of them religion is a purely human phenomenon, in the one case because it matters little or nothing whether God, the object of religion, is real or not; and in the other case, the God object though real is not religious, only man is religious.

Now the question arises whether Professor Machen is right in his interpretation of religion. Is religion a one-sided or a two-sided reality, and is God simply the object of religion and not a partner in religion? Is religion a monologue or a dialogue? Does a man in religion do all that is done? Is he the sole active, experiencing person? It is said that when Sumner was about to become married he announced

this fact to his friends and invited them to the wedding, but there was no mention of the woman whom he was to marry. Sumner's egotism is well known, but this was carrying it to the limit. He was thinking only of himself, and of the experiences he was to have. In religion a truly pious man thinks of God, and of the experiences He has, as well as of himself. Religion is nothing if not reciprocal. If Confucius summed up morality in the one word, "reciprocity," may we not sum up religion too in the same word?

But if religion is reciprocal, then God must be more than the object of religion. He must also be the subject of religion, and as such He enters into religion in an active way. He has his part to play in the greatest reciprocal experience of life. He comes into our life. It is this that makes our experience religious, and also makes His experience religious. He seeks us, finds us, inspires us, guides us, empowers us, hears and answers our prayers; cares for us by day and night, in this wor d and the next There is joy in heaven over one s'nner that repenteth, and this joy is participated in by the Father. God is the object of our religious experience; we would not have re igious experience if God were not, or if He were removed from us. And would not God's experience be different, and lose something, if He did not enter into our lives? It is because we are of such profound meaning and of such infinite value to Him that He has an exper'ence He would not have if we were not. Our lives makes a difference to Him, as His life makes a difference to us. Our relation with Him makes our experience religious, and His relation with us makes His experience religious.

Moreover, the very elements or attitudes which are religious in us are found also in God. Whatever difference there may be because of the different planes of being to which we belong, He being the creator and we the creatures, He the King and we the subjects, He the Father and we the children, this difference does not remove us from each other, nor make impossible mutual relations, reciprocal affection, and essentially s milar attitudes. On our side there is reverence, love, self-impartation and blessedness of soul in God.

Are not these elements in God's nature? Does He not take these attitudes towards us? Does not God find the highest expression of His deepest nature in us, and the realization of His supreme purpose in our redemption, and in this expression and realization does He not have His greatest happines? If the Christian religion means anything, if Christ has read the secret of God aright, then we must say that God has reverence for every moral person, that He loves each soul with an everlasting love, that He shows His amazing faith in man by endowing him with such powers, that He imparts Himself to us all, and that, as man find his heaven in God, so God, as Christ taught, finds His heaven, His abode, in pure, loving hearts. Man is religious not only because God is, but because God is religious.

Religion in the College*

Richard E. Sykes

AS I recall my own college days, there were brought to bear on my religious life influences that have been determining, abiding, and most helpful. The number of students was small, the faculty for the most part was composed of earnest, elemental men to whom spiritual things were real and of first importance. Though the material equipment of the institution was meager, the character of the men who taught more than made up for th's defect. While by studious efforts we acquired much from books, yet I am inclined to think that unconsciously we gained far more of value from daily intimate contact with men who possessed both academic training and teaching power, and at the same time were ever actuated by the ideals of Christian service. In the final analysis it is the faculty that makes or unmakes a college. A warm, human fellowship in which the personal touch counts for much is most powerful in determining the religious thought and character of young men and women.

There are classic men and classic books. Classic men have a message and an influence not only for the immediate time in which they live, but through their insight, clarity of thought and vision speak to those living long after their time. Such men within college walls and associating with students on the campus create an atmosphere that is most conducive to spiritual health and vitality. We frequently hear educators say to students that they will get out of their college course in the form of education what they put into it in the form of effort. There is of course truth in this doctrine and we should continue to proclaim it.

But it is just as true that students unconsciously from college associations and surroundings take away with them something not anticipated, but which without effort they have absorbed. There is a subtle something in and about every college, which we may properly call atmosphere, that like the atmosphere enveloping the earth constantly exerts a powerful influence. When students enter college they are not aware of this dynamic power, but for better or for worse it will have much to do in moulding their lives. While then we should emphasize effort on the part of students, since they are liable to show weakness at this point, it is plainly the duty of every college to provide an atmosphere which will be wholesome, invigorating and in every way helpful in forming sound character and cultivating a spirit of freedom and reverence. Such an atmosphere will promote good citizenship and good manners and awaken an active interest in social service. The atmosphere of a college does not come spontaneously but must be created and by constant vigilance be kept pure and wholesome, for it can easily be vitiated by injecting into it mental and moral poisons that tend to paralyze high ideals and unselfish endeavor.

Many things contribute to the making of a fine

*Address at the General Convention, Friday, Oct. 26.

college atmosphere. No one can read the traditions of New England colleges without having his idealism quickened into a flame, without realizing that they have been lighthouses set with great effort in dark places to illumine and guide. About their ivy-covered buildings there lurks the spirit of men and women who have built themselves into these institutions and are more real and vital parts of them than the buildings themselves or even the endowments. If you wish to have your practical idealism thrilled, learn the traditions of Harvard, Yale, Brown, Tufts, Dartmouth, Williams, Amherst, Middlebury and others. To me these traditions are more inspiring than the stories of heroism on battle fields. We do a great service to the vast army of youth in the colleges by acquainting them with the traditions not only of the institutions of their choice but of other colleges as well, for these are the great mental and moral power houses where the noblest manhood is created.

Invariably, especially in the older colleges, we find the traditions had their beginnings in the hearts of religious men and women who loved and worshiped God and served their fellow men. They erected the chapel as a visible expression of their faith in Him who is invisible. In their thought and purpose the chapel dominated the other buildings, symbolic of the truth that religious character should be the foundation of sound education. The founders of our colleges no doubt had their faults; they may have held crude doctrines and from our present standpoint been narrow, but they were men of conviction and "followed the gleam." They believed that to train the intellect while the heart remained fallow was to create the rogue, the greatest curse of all time.

The chapel, beautiful and impressive in design, helps to create an atmosphere in which the religious life of the students is awakened and enriched. When the brief chapel service is conducted by one to whom prayer is a real communion with God, with music voicing the great hymns of the ages uniting the hearts of all, an impression for good is made which lingers and grows stronger to the end of life. This influence can not fail to go with the students into the classroom, and what they learn there of truth in the realms of science and the arts will reveal to them more of Him to whom in the chapel service they lifted their thoughts in prayer. It is my personal conviction that a course covering some of the great religious classics taught by men of wide learning and deep religious faith should, if possible, be offered. Uniformity of theological opinion is neither possible nor desirable. While both in the faculty and student body there are many differing opinions in religious matters, there is also a genuine unity of the heart which makes a working fellowship. "If thy heart is as my heart, give me thy hand." To my mind the greatest good that can come to the colleges is to have them dominated by the mind of Christ. To the splendid fellowship of scholars let there be added the spirit of good will, disinterestedness and a practical capacity to serve one's fellow men, and the great good that through college men will annually come to the human race will be incalculable.

What Warmingham Said

AT the Providence Convention, Friday night, Prof. O. W. Warmingham spoke on "Perplexing Problems in Religious Education," and said in part:

The first task in our religious education program is to keep continually in mind the fact that religion is rooted down in the human being's consciousness of God. Once you drop that and look anywhere else you may have a great many splendid things but you will not have religion. No matter what form that consciousness may take, it is the base of religion. In our process of religious education we need always to keep and nurture and deepen the consciousness of God in the people we teach; we need to keep the life and mind of Jesus Christ before us as a controlling factor.

The thing I want to bring out in connection with this is that the process of religious education in your schools must be one that is living; that it is a matter of fellowship between children and the mature people; it must be all done in the life and atmosphere of fellowship. The only Bolshevik thing I am going to say is that it is my growing conviction that our old notions of a church school as a sort of separate institution is virtually dead and it is time to bury it. We had better learn to rework our churches as complete educational institutions. Our whole work must be one vast educational program.

There is only one cause for Christians. Religious education and social service are only methods of procedure and not causes. The one cause is to live increasingly the abundant life filled with the sense and spirit of God as Jesus Christ lived it, and make that prevail in the lives of our fellow men.

There are many problems to come up for solution in the field of religious education. One is the need of having an adequate philosophy back of our religious programs and religious instruction. Then comes the problem of giving our workers constant and systematic earnest training and equipment for their work.

It is hard sometimes to get our workers in our church schools with a professional spirit. A profession comes into being when people begin to feel and express a deep seated need. When there is an urgent life need sufficiently widespread, then the first step is taken in the growing of the profession. In the field of religious education we have a richer body of content—material content—than any other field. We can draw on every controlling thing in life, plus all the splendor of Christianity. We have a wide material to be used in meeting satisfyingly the needs of the world's students.

I want to deepen the convictions that are within you—Look to it that your work is deep rooted in Christianity; saturate yourselves with the history and material of religious education. Know your material; set yourselves earnestly to acquire the skill of using its work and tools; above all learn the art of living the life you want to promote; still above that draw deeply on your spiritual resources; drink deeply of the spirit of Christ, of the everlasting resources of God.

Through the Gateway of Language

Clifford R. Stetson

IT is now two generations since Japan opened her front door to the world, but her choicest beauties are still hidden from the eyes of the casual passer-by. One walks the narrow streets all unconscious of the fascinating beauty of garden and flowers and tiny homes of doll-house proportions hidden behind the hedges or walls. It is only through some gateway carelessly left open that one glimpses these, the intimate charms of Japan. And then one wonders what beauty lies behind each of the countless gateways that break the monotony of the fenced-in streets in all residence sections.

Or one goes to the temple, and his first view is through the tall arching gateway of the torii, perhaps the most distinctive of all Japan's objects of art. Passing under one or more of these, his entrance is not yet effected, for usually he must pass through court after court, each guarded by a massive gateway, which challenges one. For although they are not now closed to hinder his passing, yet they are of such intricate workmanship and varied detail that he must pause to admire before he passes in to the temple itself. Indeed, the hurried tourist too often studies the outer gates, and never sees the temple within.

The missionary, and others who remain in the country, find that the years give opportunity for finding the real beauties of Japan. But the missionary is seeking something else than artistic effects. He is seeking the real heart and feeling of the Japanese people. And in this quest he finds also that he must push through every open gateway that presents itself if he hopes to reach real understanding and helpfulness. For it is natural that we of the West, with our minds trained to certain ways of thinking, should find many barriers to complete understanding of the psychology of the East. Perhaps we are so charmed by the Japanese' courtesy and eagerness to show us the best side of things that we fail to see the other side. Or perhaps we are so conscious of the Japanese' shortcomings that we forget his virtues. But certainly it takes years of study and close companionship with all sorts of people before we can balance these and arrive at a fair understanding of the Japanese mind.

In our language study this past year it has been impressed upon us that this is one of the most necessary gateways toward sympathy and fellowship with the people we are here to serve. It is not a simple gate through which one may wander freely, I assure you. It has heavy locks and rusty hinges, and ponderous doors that must be pushed back by inches, only to find within still other gates that must be passed. But it is not lacking in beauty, either, and as we pause for breath we appreciate the grandeur of the gateway as well as the view of what lies within. After one year of study we still stand at the entrance gate, but it is gradually opening up a way of approach to the real thought-life of Japan. I want to mention here a few of the particular things which we have learned already about the Japanese from our glimpses through the gateway of language.

In the very beginning we discover that they are an extremely polite people. The language simply teems with honorifics. The well-known *o-hayo gozaimas* (good-morning) literally means "honorable early is." We buy "honorable sugar" and bid people "please honorably hang" when we want them to be seated. This honorific *O* saves pronouns, for it is applied to everything of yours, but never used for mine. When it comes to people, there are a half dozen different grades of politeness, depending on whom you are addressing, so it is evident that our plain, free and equal ways of speaking in English must seem very abrupt to the Japanese. You may say that all this is only surface politeness, and has no real meaning. It is more than that. It represents an instinctive leaning toward gentlemanliness and courtesy. One sometimes meets with brazen impoliteness here as elsewhere, but it is the exception which proves the rule.

From the first it is evident, also, that these are a tradition-loving people. The language itself, though practical in many ways, is cumbersome, and wasteful in the amount of time needed in school for the children to learn the reading and writing of even the necessary characters for everyday use. In a country less loyal to tradition it would have been changed much more rapidly than it has been. These characters have been in use for thousands of years, and have become inseparably bound up with that vast wealth of history which is held so highly in the East. It is only recently that it has occurred to any one that it might be changed. It is so with everything. One of the most common phrases which the Japanese uses is, "It is Japanese custom, you know." It is offered as sufficient explanation for everything under the sun. It tells why the carpenter props up his timber and stands underneath to saw. It is the reason the chief mourner wears white, and the dead are carried in a sitting posture. It tells far more than that, also. It is the reason the doors of Japan could so long remain closed to the world. His love for the past has made the Japanese hesitate to accept new ideas that conflict with the old.

This reverence for tradition finds definite expression in an almost slavish devotion to the Emperor, who stands as the direct representative of all the past. Anything that has to do with the Imperial family is sacred, and not to be spoken of in ordinary language. Hence there is a whole category of words and phrases, the *par excellence* of politeness, which are used only in referring to the Imperial house and government. Recently a foreigner who has been here many years said that he never spoke of the Emperor to the Japanese, because he feared he might use some expression that would be rude when used about so august a person. And while the Japanese are usually quite ready to excuse a foreigner his mistakes, since he is not expected to know much about "Japanese custom, you know" yet rudeness to the Emperor would be unpardonable. This reverence for the Emperor is taught the children all through school, and finds fruit

in *Bushido*, the system of intense loyalty to Japan and the Japanese Government.

Again, this love for the past and loyalty to authority has made them a patient people. The language reveals this in the constant use of such phrases as "It can't be helped." You are met on every side by them. *Shikata ga nai*, "there isn't any way out." It often amounts to nothing more than an unwillingness to exert one's self to change things. And often we fret at this excessive patience, and long to show them there *is* a way out. But it does not accomplish anything, and so "it can't be helped." And sometimes this passive attitude stands them in good stead. In the recent earthquake, after the first mad fear was over, many have spoken of the calmness with which the Japanese accepted their suffering, loss, and horror. It certainly saves a lot of nervous energy to be able to say *Shikata ga nai* so calmly.

But notwithstanding all this conservatism and reverence for the existing order there are many evidences of a newer progressive spirit. Often one comes across the most unexpected foreign words that have been taken over and made a part of the language. Like most other things that have been adopted by the Japanese, they have been changed in the process of naturalization. For instance a very common word is *haikara*, which means "high grade, classy." One would not recognize it as English, yet it is their rendering of "high collar," which they picked up from the earliest traders. Then there are words having to do with foreign ways of living. "Fry" becomes *furai*, "fork" *hoku*, "knife" *naifu*, etc. And of course the adoption of electricity and modern scientific study has brought along the technical terms that go with them. All these new words are proof of the progress of the past half century, and reveal the trend of the present.

In this connection there is another small group of these adopted words which are of especial interest to us missionaries. These are the words that have been introduced with Christianity. Mostly names of places and persons mentioned in the Bible, they sound very queer to us in their new form. Galilee is *Gariraya*, Philip, *Piripi*. They use Bible, *Baiburu*, and Christ, *Kurisuto*, sometimes; and Christmas, *Kurisumasu*, is known to every one. But they have no word for God. There are Japanese words for the various deities of Buddhism and Shinto, but none of them have the idea of the one kindly Creator God. Most Christian Japanese use the Shinto *Kami-Sama*, literally Mr. Spirit, and are gradually attributing to it the Christian concept. The lack of our idea of God does not mean that the Japanese are not religious. It simply means that the divinities which they worship have not been unified and personified as have ours.

These things have we learned among others, and they are enough to show how valuable is the viewpoint which the gateway of language gives. They are enough to point out the direction of our study and aims for service. We must seek to be as courteous as they. We must learn as much as we may of the history they revere, and respect the heroes they adore. We must cultivate the art of patience and loyalty from them. And we must encourage them in their eagerness to learn new ways, yet hold them back from too sudden change. And most of all, we must see to it that as they learn modern methods of business and science and home life, they shall learn enough of modern religion to meet their need and guard against disaster. If that means adopting Christianity, let us teach Christianity. If it means reviving the native religions, let us rejoice at that. I believe it means both. Most of all, we must help somehow to make real and regnant to the Japanese the presence of a living, loving father God, whose will is the good of all men.

Did They Die in Vain?

An Editorial Reflection for Armistice Day

THE disappointment of the hopes of world peace and of a new era that centered in the fight "to make the world safe for democracy" and in "the war to end war," leads commonly in these days to the widespread expression that the men who gave their lives in what to them was a holy and glorious enterprise died in vain. And this, in spite of the fact that, though the world is still far from practising the ideals of Jesus, and even though those who most profess to reverence his name often show least evidence of his character and spirit, no one is ever heard to suggest that Jesus died in vain or that the blood of the Christian martyrs was as seed wasted on barren soil.

The time is fitting for some effort to estimate the spiritual worth and permanence of the heroic services of those who were called to stake their all upon a great ideal, and who gave their lives in the full confidence that the cup of suffering and sacrifice was one that could not pass from them.

We are in danger of taking, in cynicism or pessimism, as short views as the world of yesterday took in an emotional outburst of optimism and idealism. But there is a long view—a view as long as eternity. The optimism and idealism of yesterday were not by any means confined to popular or emotional outbursts. There are among us those who saw in the horrors and tragedies of the Great War the inevitable outworking of the eternal laws of God, as clearly as Lincoln perceived this working and expressed it in his Second Inaugural Address, in the darkest days of the Civil War.

We knew throughout the struggle that the world was not suffering simply for Prussianism or German sin. We knew how deeply German militarism had been affected by the cult of that Napoleon who had symbolized an era of French dominance and aggression; we knew how German Imperialism had been awakened and misled by the example of an English Imperialism that, whatever its later course, had erstwhile been dominated by ideals of expansion, aggrandizement and military supremacy. The fact that German Imperialism had arrived too late, when other powers had already turned from ways of aggres-

sion and ideals of world power, could not obscure the source and extent of the dreams of ambition and the base ideals that Prussianism developed with systematic and devilish efficiency.

We are not among those who apologize for Prussianism, or who voice the false plea that "all were equally guilty." We do not believe it. For a generation before the Great War, France had displayed her ambitions and leadership mainly in the arts of peace; England, in spite of her aristocratic structure and military traditions, had put her great strength upon the side of democracy and upon the traditions of law and good government; her imperialism, with all its defects, had become a symbol of betterment and approach toward liberty; America, confined chiefly to her own problems, stood before the world as a witness to the ideals of brotherhood and as the melting pot of national and racial enmities and hatreds. It was in this world that the monster of Prussianism arose—cruel, relentless, upheld by an insane logic and a diabolical single-mindedness and strength of will. We shall not palliate the horror of that monstrous thing that unrestrained militarism developed.

But back of all its modern development and the bringing of the type to terrible perfection, the Prussian had, after all, reverted to type—a type suggestive of the sins and false ambitions, not of one nation or people, but of an age when the thoughts of rulers, if not of men generally, had been chiefly occupied with plans of war and aggression.

It was because of this, as much as through the divine precepts of Jesus, that many of us through the long course of the War never ceased to love and pray for our enemies. The note of a great pity, in many of us, always dominated the voices of denunciation and the hymns of hate. Germany represented mankind gone astray—a godless education, a godless science, a very godlessness of religion, a perversion of the noblest streams of activity and thought to materialistic and godless ends.

The men who went out with the flaming passion of crusaders to fight against this new Frankenstein fought something more than Prussianism. They fought the forces that in some form were present and were seeking to overwhelm every land and people. They fought the specters of ancient sins returning to crush humanity, and new forms of horror born in dreams of selfishness, lust and debauchery. It was the Prussianism in other lands that made the conquest of Prussianism so ineffective and incomplete.

That the crusading spirit of opposition to this holocaust of evil, selfishness and tyranny found natural expression in the taking up of the sword we have never doubted. The uniform, the sword, became the inevitable symbol of righteous indignation, of holy sacrifice for right. For honest men there were only two courses open—that of a spiritual, impassioned, courageous non-resistance; and that of a holy, consecrated meeting of force with force. Christian men took both courses, and we can not doubt that they were equally led of God. God accomplishes his purposes by assigning to each his task and his way of sacrifice.

If the conditions of 1914 were repeated, we reassert against the voices of criticism, there would be no other way, much as we should desire it. The souls of men would react with the same inevitable impulses and the same holy consecrations of purpose. *The men who responded to the call were right.* Do not let us be guilty of the moral blindness of doubting it. If anybody does doubt it let him look up in the files of the *Atlantic Monthly,* the diary of that noble young Catholic, Edwin A. Abbey III, "A Gentleman Unafraid," and let him say that that impassioned young saint and zealot was *wrong.*

It is in the impassioned souls and immortal records of these who died that we find the full assurance that they did not die in vain.

Let there be no illusions. Many of us never believed that war could end war. We never imagined that force could do anything other than meet force, but we did believe that a holy and consecrated strong right arm could frustrate a right arm given to deeds of violence and evil.

It is the living who have failed, not the dead. Their very dying has enforced the truth that heroic dying can not itself end war or overcome evil. We have referred to what would inevitably happen if the conditions of 1914 were reproduced. But they will not be reproduced. Only as the years go by shall we begin to realize the heritage that the martyrs of the Great War have left the world. Many in the Great War were probably nothing more than soldiers, fighting as soldiers have always fought, with little regard for idealism or reason. But the conspicuous truth is that it was a war of many martyrs—men who hated the whole business and trappings of militarism, and who could never have been persuaded to do what they did had they not been convinced that they were fighting for a great principle.

They *were* fighting for a great principle—a principle worth their sacrifice. The fact that that principle of democracy and freedom has not yet become dominant puts upon us who are living all the greater responsibility. The obligation to make one's country worth dying for ought to be as clear as the obligation to die for it. In our daily characters and living we are saying whether or no the martyrs of the War died in vain.

But more and more the heritage of the martyrs is becoming apparent. We are on the tide of a great wave of revulsion against war. Whatever the impending or possible dangers there is a growing conviction that what has been called "preparedness" is not the way to meet them. As the War was the natural product of the conditions that preceded it—exactly what a world that confused government with physical force and nationalism might have expected—so the War has been a revelation of the inherent wrongs and weaknesses of our social, industrial and political systems, and the ideals that uphold them. In the eyes of honest men the profiteer and corrupt politician who seek to make personal capital out of the nation's weakness and perils are as much the foes of the nation and of humanity as were ever the forces of Prussianism. The voice of judgment is in the soul of the nation as never before. The spiritual revolt and the spiritual passion for reconstruction are as yet neither articulate nor organized, but one can sense here and there the surges of a passionate new

life that throbs with the same spirit that moved the soldier-martyrs. It will become a gathering and well-directed force. It will turn the searchlight of a mighty faith in God and in humanity upon our modern life, and it will not be content until the ideals that underlie our social structures and our daily living have been brought into harmony with the principles of those who loved humanity enough to die for its welfare.

The day will not come soon. It must be a long and patient warfare. Many of us who have sought to live in the spirit of those who served shall have followed them to the grave. But our children, or our children's children, who see that day, will know that those who went out to the highest sacrifice that they could make did not die in vain.—*The Congregationalist.*

President Lowell on the World Court*

THE Supreme Court of the United States did not prevent the Civil War and could not have done so; why then should American critics of the World Court expect it to stop or outlaw war?

The Supreme Court, however, has settled many questions that might otherwise have led to civil strife, and so will the Permanent Court of International Justice. People say also that its decisions can not be enforced, but already they have been, and hereafter will be, accepted by the nations concerned. No decision of a question by arbitration is enforceable, yet we should deny our principles if we denied that the awards of international arbitrators have been, and probably always will be, faithfully carried out.

I think it no exaggeration to say that criticisms of this kind would never be made if it were not for an objection that lies in the minds of many of our fellow citizens, the connection of the Court with the League of Nations. But in the first place—except for the method of electing the judges—the Court is independent of the League, which has no control over it or over its members. As these are chosen for nine years it is extremely improbable that a desire for re-election by the League would affect the opinion of a member, even if he were so unjudicial in character as to be open to such a motive. The League, indeed, is curiously limited in its choice. The candidates are nominated by the national groups in the Hague Court of Arbitration—a body of distinguished jurists scattered over the world—and only in case a majority in the Council and Assembly fail to agree upon selections from the list of candidates so presented can the League elect any one outside of that list. Since the United States is already a party to the Court of Arbitration her representatives there can, and this year actually did, make nominations for the Court of International Justice.

If then this Court is really independent of the League why should our country object to taking part in the election of the judges? Because it would virtually make us a member of the League? Obviously that is not so. By joining in the election of judges we assume no obligations under the Covenant; we take no further part in the proceedings of the Council or Assembly. But, it is said, this is a step toward joining the League. Not unless the American people want to do so, and if they should desire to join the League it would be unwise for any one to try to prevent them. But, whatever the advantages of the Court, the League seems to be regarded by some people as such an evil thing that we must keep clear of any contact with it; one can not touch pitch, they think, without being defiled. Is that rational? Is it good sense to look upon the League as something to be shunned like the plague?

The poor League has been treated in a way most extraordinary for clear-sighted Americans. The Covenant has been misinterpreted until many people in the United States have the most vague and distorted notion of its provisions. The League has been called a superstate, which it never was. The Council, with its modest advisory functions, and the Assembly, little more than a forum for the free debate of international interests, have been magnified by orators into overlords of national sovereignty. The questions of peace on earth, and of our own interest in world order, are too serious to be treated in this way. We must consider them earnestly and with an open mind, not by preconceived prejudice or from a party standpoint. The League is neither a panacea nor a trap to entangle us in foreign broils. It has its uses which may be ours; but, whatever may be our attitude toward the League, a world court, which we have always desired, is certainly not to be abandoned by us because the only possible court of that nature, so far as we can now see, is elected through the instrumentality of the League. It has been suggested that the court might be self-elected, by filling its own vacancies. The only comment needed upon such a plan is to ask whether the American people would for a moment tolerate a proposal that the Supreme Court of the United States should be self-perpetuating.

The objection to the League most commonly heard, and the one that appears to have taken the strongest hold upon the imagination of our people, is that the British Empire has six votes to our one, now seven, since Ireland has been admitted to membership in the League. It may be interesting to observe what these seven votes really mean, and whither our lack of knowledge of what is going on in the outside world is leading us. When the Conference met in Paris at the close of the war, the premiers of the self-governing British Dominions signed a memorandum demanding that the Dominions should be signatories of the treaty of peace which would record the status attained by them, adding: "The Crown is the Supreme Executive in the United Kingdom and in all the Dominions, but it acts on the advice of different ministries within different constitutional units; and under Resolution IX of the Imperial War Conference, 1917, the organization of the Empire is to be based upon equality of nationhood." In accordance there-

*Address delivered by President A. Lawrence Lowell of Harvard University at the Congress on America and the Permanent Court of International Justice held by the World Alliance for International Friendship at Philadelphia, Tuesday, Nov. 13.

fore with these Dominions, including India, which is aspiring to self-government, were admitted to the League on the basis of internationally independent states. What this meant in their eyes is shown by a cablegram from General Smuts, the premier of the Union of South Africa, to Mr. Meighen, the premier of Canada, at the time of the Conference on Naval Disarmament at Washington, as follows:

> Pretoria, October 19, 1921.
>
> I notice from press that you are sending representative to Washington Conference. I do not know whether you have received invitation from United States through British Government or otherwise. Would very strongly urge that you should press for such invitation before sending delegate. United States did not ratify peace treaty to which we are signatories as component independent states of British Empire. On the contrary agitation in Congress against our independent voting power in League Nations was direct challenge to new Dominion status. This is first great international Conference after Paris and if Dominions concerned are not invited and yet attend, bad precedent will be set and Dominion status will suffer. If a stand is made now and America acquiesces, battle for international recognition our equal status is finally won.

On this occasion the Dominions did not secure from the United States the recognition of their international status which they desired; but another opportunity was presented this year by the negotiations for a treaty to provide a closed season in the halibut fishery off the Pacific coasts of the United States and Canada. The Government of the Dominion desired to assert the right of Canada to make by itself, in its own right, treaties affecting only its own interests; and therefore insisted that this treaty should be signed only by its own representative, the British Ambassador taking no part. After some objection by the Foreign Office in London the British Government finally yielded. Thus, to the joy of the other Dominions, the treaty-making power demanded by Canada was conceded by England; and the treaty was duly signed only by Mr. Lapointe and Secretary Hughes. But the right to make a treaty independently can not be obtained without the consent of the country with which it is to be made, and when this treaty came before the Senate an understanding was appended "that none of the nationals and inhabitants and vessels and boats of any other part of Great Britain" should fish contrary to its provisions. The addition of this proviso necessitated a ratification of the treaty by the British Government in London instead of by Canada alone; and hence for the third time the United States, and for the second time the Senate, in effect refused to recognize the international status claimed by the British self-governing Dominions. There is something comical in the spectacle of the Senate, quite unconsciously, upholding the concentration of authority in the British Empire, and preventing the Dominions from obtaining a universal recognition of such international autonomy as they desire.

The Rev. Ransom A. Greene, D. D.

AT Rochester, Vt., Ransom A. Greene was born Oct. 11, 1848, and he died at his home in Medford, Mass., Oct. 26, 1923.

These are two of the numerous events that, combined, constitute life—life ever changing, ever advancing. These are landmarks, as it were, by which we strive to impose metes and to fix arbitrary bounds; but in the last analysis, useful only for descriptive means of that to which there are no metes and bounds.

These are, however, the outposts of a personal campaign, the extremes of a visible human career. Three score and fifteen years are thus encompassed, years in which the boy became the youth, then in turn the man with all that evo ving and growing manhood means—its dreams and ambitions fulfilled and unfulfilled; its maturity with all the consequent rewards, and finally its benediction, the crowning glory of being permitted to look down over the years and see their fruition as well as to hear the deserved commendation of their approval.

The sub-foundation of his life was laid in the chain of ancestry in which he was to be so worthy and so strong a link. The foundation itself was laid in that typical New England home, the successive and consecutive parts of the individual character were moulded by the educational possibilities of his Vermont community, these in turn to be supplemented and crystallized by the course of higher education provided by Theological School of St. Lawrence University, from which he was graduated in 1872. He returned to his native state and commenced his service as a minister in the Christian Church at Northfield—a ministry which in extent and quality was destined to have few equals and no superiors either in his own or other fellowships—a ministry at Northfield, Vt., of five years, at Lowell, Mass., of thirty-four years, and at Charlestown, Mass., of eleven years—upon the arch of which the keystone of half a century was placed on the last Sunday in June, 1922, in the old church at Charlestown.

The edifice which is the home of Grace Church, Lowell, is a monument to the vision, the purpose, and the leadership of this man. His service here won the genuine approval of his city, his denomination, and his *Alma Mater*. From the latter he received the honorary degree of Doctor of Divinity in 1905. In 1910 the urgency of solicitation from many sources aroused in Dr. Greene a susceptible spirit to a call of duty, and following its leadings he came to Charlestown to begin a pastorate that continued and completed a ministry of signal blessing and which was signally blessed.

Notable and worthy as has been this service, another service has been rendered to his fellow men not one whit less noble nor less worthy—his Masonic affiliation and leadership. It was not because of what he might receive but because it afforded an opportunity for him to give and to do and to be, that his intimate identification with the order has prevailed. The thirty-six years he served as chap ain made men better men and Masons better Masons. This service received the bestowal of the medal which signifies long and creditable service to Masonry.

He was a man in whom the pure of heart could find no fault; a Mason in whom the rich inheritance and lofty ideals found union on a high plane; a minister in whom the precepts and practise of Jesus found a blending that gave the bread and the water of life to the hungry and thirsty of God's children. A brother, a husband, a father, in whom filial ideals and devotion lived—stirring the heart to-day but ennobling the soul to-morrow.

The surviving members of his family include his wife, who was Lizzie D. Dayton of Lowell, and one son, Vernon L. Greene, one of the staff of instructors at the Noble & Greenough School in Dedham. There are also four brothers, Rev. L. L. Greene, minister of the Unitarian church at Chelmsford; Dr. Olin D. Greene, of Bethel, Vt.; Orlin R. Greene, of Randolph, Vt., and Omri E. Greene of South Royalton, Vt.; also a sister, Mrs. B. D. Chadwick of Concord, N. H.

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SOME NEW BOOKS

Henry B. Taylor

THE following books have just been added to the library of the Social Service Committee of the Connecticut Universalist Convention and may be had free, including postage, by any minister or church worker in a Universalist church in Connecticut, upon application to the chairman, Rev. Henry B. Taylor, 204 E. Main St., Meriden, Ct. Books may be kept for at least three weeks, and until called for thereafter.

"Property: Its Rights and Duties," by various English scholars, with an introduction by Bishop Gore. An examination of still prevailing ideas of pre-eminent rights and immunities of property—to find them wanting in rational, historical and religious validity.

"Christianity and Progress," Harry Emerson Fosdick. The leader of the American pulpit in this work proves himself also a sound scholar. The book brings a message of sane optimism.

"The Revolt of Youth," Stanley High. More than gleams of promise from the activities of younger men in various European countries, tending toward order and progress.

"Christianity and Social Service," Charles Ellwood. Another important, informing and stimulating work by a master in the fields of psychology and sociology.

"The Apostle Paul," Francis G. Peabody. Admirable summing up of newer, truer conceptions of the great apostle; a release of Paul from the grave clothes of a theology never his, to do his greater work.

"Did Jesus Mean It?" Frank Durward Adams. A sufficient answer to the claim that Universalists are producing no worthy literary contribution to present day Christianity. A book dealing with some of the evaded and neglected sayings of Jesus, and hailed by leaders in many denominations as one of the most valuable contributions to recent religious-social literature.

'Theology for the Social Order," Walter Rauschenbusch. Not one of the newest books, but not to be neglected by those who would know the leaven for a changing theology in this time. To read it is to be convinced of the lameness of the old theology in meeting the needs of the socially awakened, even when given the best defense possible.

"Prayers of the Social Awakening," Walter Rauschenbusch. True prayers! Worth many ponderous volumes to impart the spirit of the social gospel. Worthy to stand beside the most beautiful prayers of any age, and most worth while of any selection I have seen in recent years. Paths of approach to the hearts of workers.

"The New Social Order," Harry F. Ward. This professor of Union Theological School ballasts the road of prophecy with abundant knowledge of social theory, and results of social experiment thus far. The best of the author's books for that reason, whether his conclusions are accepted or not.

"Sociology," Professor Ross. Eminent in the fields of psychology and sociology, the author deals with real and pressing problems, with large knowledge of the elements involved. Here are to be found answers to social questions, not elsewhere dealt with so convincingly. The method of treatment is unusually clear, interesting, and even entertaining. A book for all preachers.

"Facing the Crisis," Sherwood Eddy. The second part, dealing with social and industrial questions, is the most nearly satisfactory part of this book. The author's first hand knowledge on many subjects gives freshness and force to most that he says. If he is not above the faults of special pleading at times, he has shown how openness of mind can be combined with strong convictions at other times.

"Recent Psychology and the Christian Religion" Cyril E. Hudson. A little book, clearly expressed, easy to read, and chiefly valuable for incentive to more thorough-going treatment and study. Incidentally, another book to show points at which the old theology fails to meet the requirements of fuller knowledge, by a defender of Orthodoxy. Not a bad book to begin the study indicated.

"Mental Conflicts and Misconduct," William Healy. A case book, showing treatment of abnormal children, largely. Interesting and authoritative.

"The Golden Rule in Business," Arthur Nash. The amazing story of the progress from semi-failure to dizzying success through the application of the spirit of Jesus to business. Another much-read contribution of Universalists to social progress.

"The Prophetic Ministry for To-day," Bishop Charles D. Williams. The Yale Lectures for 1920 breathe with the spirit of the brave, true prophet and socially minded Christian which the late bishop of Michigan proved himself to be.

"Preaching the Social Gospel," Ozora S. Davis. Strong addresses by the president of the Chicago Theological Seminary, dealing with the family, the worker, the nation, the moral order, "the whole family in earth and heaven" as related to the Gospel.

"Liberalism and Industry," Prof. Ramsay Muir. Deals with the woeful industrial conditions now prevailing in England, but with considerations that sometimes and somewhat apply in our country. The writer endeavors to steer toward a better social order between extreme radicalism and conservatism.

"The Human Factor in Industry," Lee K. Frankel and Alexander Fleisher. An important source

book in proof of the prudence, if no more, of dealing wisely and generously with considerations for the health, happiness and ambitions of those engaged in industry, and thus securing the most needed factor of better co-operation. Well arranged and well written.

"The Way Life Begins," Bertha and Vernon Cady. Treatment, with a delicacy and decency that does not sacrifice accuracy, of what all should know of the meaning of life at its source. The illustrations are fine.

"Religion and Biology," Ernest E. Unwin. Written by a man who understands both religion and science. Unanswerable (to the unprejudiced) seem the arguments against an absentee God and numerous fallacies and fears of such Fundamentalists as Mr. Bryan represents, although the author does not mention them, but is solely concerned with the biological approach to religion.

"Religion and Life," Dean Inge and other leading churchmen. The object of the book, to lay the foundations of personal religion, is, on the whole, well carried out. Although Universalist readers will not agree with all statements made, few can read this short book without profit.

"The Constructive Revolution of Jesus," Samuel Dickey. To be counted among the most valuable of recent books. As furnishing a historical background for Christ's gospel it is much more nearly adequate than "Toward an Understanding of Jesus." The writer was, until recently, professor of New Testament literature in McCormick Theological School.

"Seeing Life Whole," Henry Churchill King. In his masterly way, the president of Oberlin College has called to his aid psychology, physical science, sociology and the Bible as means of approach to the problem of seeing life whole, nor has despised philosophy been left out of consideration. A book for the most thoughtful reading.

Any of the above books may be purchased through the Universalist Publishing House as all of these have been.

* * *

RELIEF WORK IN JAPAN

IN his letter of Oct. 19 to the Rev. Fred C. Leining, chairman of the Foreign Missions Board, Dr. Samuel G. Ayres sent photographs of the ruins of our Tokyo church, one of which is shown here. He writes:

"We are having our church lot cleared and hope to have a temporary building on it before the end of this month. Mr. Kawabata has succeeded in getting the government to give us lumber enough for a good-sized barrack, and in this building we shall do our work this winter. We are very anxious to do relief work during the cold weather. The need is imperative and we are in a splendid location for it. Within a few minutes walk of our church site are three thousand refugees living in small frame buildings. They get a little rice and milk from the government each day, but they are far from being well fed. A little hot soup would be a great blessing. I hope that we shall receive sufficient money which will enable us to do this work.

"The Japanese will give something towards the new church, but you must not expect a great deal. Japan is poor now, and those who did not suffer through the earthquake have relatives to look after. Over 500,000 men are out of work in Tokyo alone, besides 40,000 women. You will understand that but few Japanese have any money to spare.

"I think this may be a good time to change the location of the church. The place is noisy and dirty, the church too small, and the lot not large enough for any extension of our work or building. Just now everything is at a standstill, but after the first of the year permits may be issued for permanent buildings. We can do nothing about the purchase of a new lot for some time but we ought to have money on hand

ready for use in case a good lot is found. We shall not think of selling our old property until conditions are normal."

The Board of Foreign Missions reports a splendid response from Universalists for relief work undertaken by our missionaries in Japan. At the present writing (Nov. 8) the amount contributed is $5,273.28. The Board respectfully asks that all contributions be sent through the office of the Secretary, Rev. Roger F. Etz., 176 Newbury St, Boston, Mass. By this method there is less danger of money being lost *en route.*

* * *

THE STOVER MEMORIAL AT HAVERHILL, MASS.

AVERY impressive service was held in the Haverhill, Mass., church on Sunday morning, Oct. 21, when a triple window was dedicated in memory of Joshua Marchman Stover and Mary Louise Stover, for many years prominent parishioners and devoted supporters. It was the gift of their children, Mrs. Herman E. Lewis and Miss Sarah L. Stover. The service was conducted by the Rev. Frederic W. Perkins, D. D., a former pastor and a close friend of the family. A large congregation, appropriate music, and an impressive form of dedication made the occasion memorable.

The window, which fills the three panels in one of the transept walls, has for its subject "Faith, Hope and Love." It follows the best traditions of the medieval windows which are the glory of European cathedrals, and is wonderfully rich in coloring and symbolism. It was designed and made by Charles J. Connick, of Boston, and is a notable example of the best in stained-glass craftsmanship. It splendidly

fulfills the purpose expressed in the responsive ceremony of dedication, "that the names of faithful friends may be kept in honorable remembrance, and beauty and strength be added to the church they served."

Mr. Stover died in 1918 at the ripe age of eighty-five years, having survived his wife for thirty-seven years. She died as a young women of thirty-nine. Both of them were devoted to the Haverhill church in its days of struggle, and he lived to see it become the strong and influential institution it is to-day, to which growth he was one of the strongest contributors, spiritually and materially. He was one of a group of strong laymen, influential in the life of the community, who made the Haverhill church a primary object of their love and ability. In business he was shrewd and successful, in his family utterly devoted to his motherless children, in civic affairs public spirited, in his relations to his fellows kindly, a Christian gentleman of whom the church may well be proud. The act of filial love on the part of his daughters is a worthy outward tribute to loving parents and loyal Universalists.

* * *

THE PARABLES OF SAFED THE SAGE

A Parable of Etiquette

I ENTERED the door of mine Habitation, and Keturah rose to meet me. And I bowed low, and I said, Daughter of the Sun and Moon, how fareth it with thee?

And she said, All is well.

And she inquired of me as to how I felt, and I said, I have had a Busy Day, and have returned unto mine home Ravenously Hungry.

And she said, I have bought a new book of Etiquette, and it saith that it is Not in Good Taste to speak of Being Hungry.

And I said, That being true, Lead me to where thou hast Dinner ready, and when I have eaten and am filled, then will I no longer offend thy Book of Etiquette.

And she said, It will be ready as soon as thou art.

And as I ascended the stair, to bathe mine hands and face, she said, This book saith that a Gentleman doth not wash to Get Clean but to Keep Clean.

And I said, Then is there no gentleman in this Coal-Burning town, for it is not easy to Get Clean and impossible it is to Keep Clean.

And as we sat at meal, she said, It seemeth the Whole World is reading books on Etiquette.

And I said, In my judgment, it is high time. For I behold such bad manners among men, and especially among women, as rouse my Righteous Wrath.

And Keturah said, I did not buy the book that we might consider the Bad Manners of other folk, but that we might improve our own.

And I said, That is a matter that hath less interest for me.

And she said, I find there are many little things which Thou and I know not, and have not observed.

And I said, Keturah, I have been improved and am still improving ever since I married thee, and I do not want to be improved any more.

And she said, It is not proper for a well-bred person ever to set his teeth in Bread. He must never butter at one time a piece sufficiently arge so that he shall have to Bite it, neither must he cut it, but break into very small mouthfuls, and butter each one, and eat it a mouthful at one time.

And I said, Keturah, there is no authority given under the Blue Sky whereby any self-appointed dictator of manners should lay that burden upon humanity. Behold, I remember in my boyhood, my mother did spread me a slice of bread about a Cubit Square, and butter it thick, and cover the top with Brown Sugar. And I did eat into one side of it until the corners reached mine ears, and covered my face with Brown Sugar up to mine eyes. Them was the Happy Days, and bread hath never been so good since.

And she said, Thou knowest already that thou must not take thy Soup from the tip of thy spoon, but thou doest it not.

And I said, That rule was made either by some woman, or by a man who had not tarried at Jericho until his Beard was Grown.

And she said, Nevertheless, I think there are things in this book that thou and I shouldest know and observe.

And I said, Keturah, if thou didst pay Five Shekels for an Instrument of Torture such as that book seemeth to be, I will not rebuke thee. But feed it unto me the way it saith that Bread should be eaten. Butter not the Whole Volume and give unto me at one meal, but let me have a Crumb of it once in Two Weeks.

And she said, At that rate thou wilt never be Reformed.

And I said, Keturah, I have just about made up my mind that I do not want to be reformed any more than I am reformed already.

And she smiled a Tolerant Smile, and said, I fear thou art hopeless, but as I married a man to Reform him, I will not wholly despair; for really, in some respects, thou doest fairly well.

* * *

THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE

To the Editor of the Universalist Leader:

It seems a most fitting time, when so many Church Congresses are passing resolutions to work for peace and to oppose war, that we should call the attention of the women readers of the *Universalist Leader* to the work which the Women's International League for Peace and Freedom is doing.

It is a federation of women with organized sections in twenty-one of the most important countries, and scattered members and correspondents from Iceland to Fiji, with the International office in Geneva. Here in the United States, we have branches in almost every state in the Union with headquarters in Washington.

The object for the section for the United States is to promote that peace between nations, races and classes which is based on justice and good-will, to outlaw war, to substitute law for war and to co-operate with women from other countries who are working for the same ends.

It is this organization of which Miss Jane Addams is president.

We are desirous of making the organization more widely known to the end that those women eager to work for peace and co-operation along the road which we have chosen to travel may become acquainted with us and, perhaps, join and add their strength to ours.

Alice Marion Holmes,
Executive-Secretary.

16 *Carver St., Boston, Mass.*

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MEETING OF THE UNIVERSALIST HISTORICAL SOCIETY

The Universalist Historical Society held a special meeting at King's Chapel, Boston, by courtesy of the wardens, on Friday, Oct. 26, at 2.30 p. m., to commemorate the 150th anniversary of the first arrival of John Murray in Boston, Oct. 26, 1773—by stage from Providence. Dr. and Mrs. John Clarence Lee, Dr. Theodore A. Fischer and Dr. Wm. H. McGlauflin attended as delegates from the Universalist General Convention at Providence. In 1773 King's Chapel was already built as it now stands, and Murray then preached several times in the immediate vicinity, in a hall opposite the Granary Burial Gound and in a church at 20 School Street.

Brief addresses were made by Rev. Harold E. B. Speight of King's Chapel on ecclesiastical conditions in Boston 150 years ago; Dr. Fischer on Murray's activities in Connecticut; Dr. Lee on Murray's activities at Gloucester; Charles W. Townsend, M. D., of Boston, on Murray's associates, Shippie Townsend, and his son David Townsend, M. D., distinguished surgeon in the Revolution, and donor in 1817 of the silver plate in the cornerstone of the Second Universalist Church on School Street, Boston, and Dr. McGlauflin.

A Poem, "Gems from a Forgotten Mine," by Henry Nehemiah Dodge, Litt. D., of New Jersey, was read by Mrs. John Clarence Lee. Hosea S. Ballou, the president, presided.

The poem by Dr. Dodge follows:

Gems from a Forgotten Mine

Written on reading one of John Murray's books which, printed in 1812, had lain with leaves uncut, for a hundred years save one.

This volume that before me lies
Uncut, as from the press it came
In olden time, for other eyes
Is fragrant of a hallowed name.

Why have these leaves, uncut, concealed
The jewels that are here revealed?
What envious, what surpassing light
Has hid these treasures from our sight?

The page is tinged with tender brown
As withered leaves had fluttered down,
While century-long the somber trees
Murmur winter reveries.

Waiting my hand this tome hath lain,
While myriad waves of joy, of pain,
Have marked the solemn flow of years,
The tide of human hopes and fears.

Yet in the ashes of this urn
Behold what living jewels burn!
Unquenched by time, undimmed they glow,
As generations come and go.

The world in shadow, cloud on cloud,
Lay dead to hope, in sable shroud;
Around the bier Despair and Night
Waited this Herald of the Light.

What if dull mists the dawn obscured?
He saw the sun! His faith endured;
Felt heart-beat of Almighty Love
And, ravished, spread the fame thereof.

This emerald was the eternal Spring
That bade his soul with rapture sing;
This diamond-flash lit his clear eyes—
Flaming upon Truth's enemies.

And see this ruby's ardent glow
That surged with his heart's crimson flow!
This sapphire fell when faith in flight
Sought realms of everlasting light.

Lo! as I gaze I hear a voice
That bids a grieving world rejoice
In Love Triumphant, and the gloom
Lifts from the portal of the tomb;

The strivings of a mighty soul
To show the hurt of man made whole;
To rend the cruel bands that bound
An eagle to the sunless ground—

Rapt on the wings of Love away
To regions of immortal day;
Time's discord solved, man's burden borne
On Love's full heart, with anguish torn;

To show mankind with God at one;
In mystic union here begun,
The Eternal Passion shown in Time,
To lead us to our Goal sublime.

O Love, that craves the utmost soul
To make complete the mighty whole!
O Love, that pays the price of blood,
To seal the bond of brotherhood!

Aye, fragrant with the hallowed name
Of one, soft breathe these pages old,
Who, scorning scorn, despising shame,
Love's message bore, by Love made bold.

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CONGREGATIONAL ATTITUDE TOWARD CHRISTIAN UNITY

At the end of the session on Christian Unity at the Congregational Council in Springfield, Mass., having listened to an unfavorable report on the concordat with the Episcopal Church, and taken favorable action on the newly proposed project of union with the Presbyterians, the Council adopted the following statement of Congregationalists' attitude toward Christian Unity. The statement was written by Dr. William E. Barton, the retiring moderator.

"The Congregational Churches of the United States, by delegates in National Council assembled, viewing with sorrow the sectarian divisions existing in Christendom, and earnestly desiring that, in the midst of a divided and hostile world, there may be a friendly and united Church, hail with unfeigned joy every indication of approach to union in the visible body of Christ. Believing that in the present condition of opinion in the Church and in the world, a declaration of our own position as a branch of the Holy Catholic Church will have value both in preventing futile and ill-advised attempts at impossible and undesirable approaches to forms of uniformity without the spirit of oneness in Christ, and also in furthering every feasible approach toward outward and visible expression of the unity of the Spirit which underlies all denominational differences, hereby set forth our historic and present attitude toward the unity of the Church.

"I. We believe that the basis of all Christian unity is unity in the spirit of Christ, and that all men who are in Christ are one, and are members of the Holy Catholic Church, however wide and deep may be their apparent separation in race, nationality, or history, in rite or ceremonial or creed. We believe that all external unity if valid must inhere in this fundamental unity. 'There is one body, and one spirit, even as we are called in one hope of our calling.'

"II. The Congregational churches believe and affirm that they are true churches of the Lord Jesus Christ with a valid, apostolic, prophetic and priestly ministry; and we can not recognize in any organization a more valid ministry or a higher ecclesiastical authority than that which we possess as a branch of the Holy Catholic Church. This faith, however, we hold in the broadest catholicity, affirming with those who established this National Council—

" 'As little as did our fathers in their day, do we in ours make pretentions to be only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's Church among men. We especially desire, in prosecuting the common work of evangelizing our own land and world, to observe the common and sacred law, that, in the wide world of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord. We believe in the Holy Catholic Church. It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; and that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.'

"III. We stand ready to meet any approach toward closer visible union with other branches of the Christian Church upon a level plane of mutual good will and mutual recognition of prerogative. We will meet any duly constituted Church of Jesus Christ with full recognition of its authority and of the validity of a ministry ordained with intent to convey authority, to preach the gospel and administer the ordinances of the Church in accordance with the commands of our Lord Jesus Christ. We will and do receive members from other churches as we receive them from our own churches. We will not and do not call common that which God hath cleansed, nor deny spiritual efficacy where God has manifested his spirit. We hold in honor the name by which this group of churches has come to be called, a name descriptive of our form of government; but we will hold to no distinctive name if by mutual abandonment of denominational titles we may be permitted without apparent arrogance or misrepresentation to resume the name by which our churches historically were called the 'Churches of Christ' in their several localities. We hold dear certain forms in which we are accustomed to confess our faith, but we have never used and will never use a creed for purposes of division or exclusion.

"We can not by the abandonment of our name or the disregard of our historic symbols effect immediate union with other branches of the Church of Christ. But we are ready to go forward as the Spirit of Christ shall lead us, into the larger unities of the kingdom of God.

"As we can not permit creeds to be imposed upon us, so we will impose no divisive creeds upon others. We will seek not every church its own things, but every church also the things of others. This only will we ask, and this we freely offer that unitedly we will confess and serve our common Lord, and love one another as He gave us commandment.

"And if this vision tarry, even now, and until it is fully come, will we live in the spirit and hope of its accomplishment. We will refrain from planting new churches that must compete with Christian churches already organized. We will treat all Christians as Christians, and all Christian ministers as ministers of Christ, and all Christian churches as churches of the Lord Jesus Christ; we will pray for and seek to promote the unity of the Spirit in the bond of peace, to the honor of our Lord and Saviour, Jesus the Christ."—*Congregationalist.*

* * *

COLORED MEN HELPING THEMSELVES

The General Education Board offered to give $250,000 towards an increase of the endowment of the School of Medicine of Howard University on condition that $250,000 more were raised so as to make the total $500,000.

Of the $250,000 raised by subscriptions in the campaign, completed June 30 last, $202,366 were subscribed by colored men and women. Sixty-five colored persons, mostly practising physicians who are graduates of the Howard University School of Medicine, gave $1,000 each. One colored person gave $5,000, another colored man and his wife gave $10,000. In each case where there were subscriptions of $1,000 or above, a large cash payment was made, in some cases all was paid in cash.

Said Dr. E. L. Park, dean of men: "This is the first time that the colored people have given such a large amount or such a large aggregate for any of their educational institutions. It is the most encouraging thing which has taken place in connection with Howard University since I have known its history."

* * *

"WE SPEAK THE SAME LANGUAGE"

The motor bus that ran between towns in the mining district jarred to a stop midway in the hills. "Engine trouble," said the driver and set to work. The passengers got out and stood in an anxious group, for a bitterly fought strike was in progress; there had been riots and violence and threats of worse things to come.

"You never can tell what will happen when these foreigners get out of hand," said one man; "they're irresponsible."

Just then a nervous woman clutched her husband and exclaimed, "Look! Here they come over the hill. Oh! They'll rob us, perhaps murder us!"

The other passengers turned to look. Over the brow of the hill came a straggling gang of unkempt men. They paused to survey the scene below, shouting to one another and gesticulating. Then they started down the hill.

The men began to ask one another what they ought to do to protect the women, some of whom were hurriedly secreting their money and jewelry. Every one was certain that the foreigners were bent on violence.

Among the passengers was a pretty, dark-eyed, dark-haired young woman who had been pointed out as a famous opera singer visiting our shores for a concert tour. She listened for a moment to the men's shouts and then said in her precise English, "I will go see what it is that they wish."

She walked out to meet them, and as soon as she spoke two or three doffed their battered caps; then one by one the others followed their example. She came back in a moment, smiling.

"We speak the same language," she said. "They have no wish to do harm. They came to see if they could help the man with the motor car. They also said, since the day is so hot and dusty and we may have long to wait, they would bring us fresh water from a cold spring near by. Yes, I am quite sure they will not hurt any one. You see, we speak the same language. I understand."

When we and our neighbors speak the same language we shall find that most of our differences vanish, and that those that do not disappear can be adjusted without bitterness. We shall find that the things we feared in our neighbors either do not exist or hold no threat to us. We shall find our neighbors full of the same human impulses, ideals and ambitions that are our own springs of action. How often we are enemies because we are shouting at each other in strange tongues, each speaking a language of self-interest and self-seeking! The wise man tries to learn the universal language. Then he can approach his neighbors and say, "We speak the same language, I understand."—*Youth's Companion.*

Home and Children

OUR FIRST THANKSGIVING DAY

Children, do you know the story
Of the first Thanksgiving Day,
Founded by our Pilgrim Fathers
In that time so far away?

They had given for religion
Wealth and comfort, yes, and more,
Left their homes and friends and kindred,
For a bleak and barren shore.

On New England's rugged headlands,
Now where peaceful Plymouth lies,
There they built their rough log-cabins,
'Neath the cold, forbidding skies.

Want and sickness, death and sorrow,
Met their eyes on every hand,
And before the springtime reached them,
They had buried half their band.

But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.

And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy thankful faces
At the full corn in the ear.

So the Governor, William Bradford,
In the gladness of his heart,
To praise God for all His mercies,
Set a special day apart.

This was in the autumn, children,
Sixteen hundred twenty-one;
Scarce a year from when they landed,
And the colony begun.

And now when, in late November,
Our Thanksgiving feast is spread,
'Tis the same time-honored custom
Of those Pilgrims long since dead.

We shall never know the terrors
That they braved, years, years, ago,
But for all their struggles gave us,
We our gratitude can show.

And the children of New England,
If they feast, or praise, or pray,
Should bless God for those brave Pilgrims,
And their first Thanksgiving Day.

Youth's Companion.

* * *

THE MARK ON THE PINES

"CAN'T I go, too?" coaxed Jean, as George started out that morning with a hatchet, a fishing-rod, and a pocketful of raisins.

"No, girls can't tag to-day," he replied with a very grown-up air. ' Neal and I are going to meet in a secret place and fix up '—He paused and nodded mysteriously. "Wait and you'll see," was all he would tell his sister, who watched him wistfully as he disappeared around a bend in Beaver Creek.

"I'll take my dolls and a story-book and play down under the willows," sighed Jean. "But I wonder when Neal will show us that cave that is to be our playhouse. And I wish Ruth would come over to-day." Jean and George Holmes were having a fine time with their family, camping out in the hills. Ruth and Neal Darrow were the children of the forest ranger and lived in a log cabin about a mile over the hills. The four children played together nearly every day, sometimes at the ranger cabin or near the Holmes tents, or perhaps at some place half-way between, where they would meet and cook a delightful picnic meal.

George whistled blithely as he climbed up hill and slid down rock slopes. "Neal said to meet him by the big hollow pine above the picnic canyon," he told himself, "and he said it would be marked so I'd know it." Then he recalled that Neal had said he might be a little late, as he had to go on an errand first to Rock View—a high rocky hill where a man watched all summer for signs of forest fires.

"Well, I don't care if I do get there first," George decided as he crossed the creek and scanned the hill beyond. "I can keep busy with brush to chop away and a good trail to make. Won't the girls be surprised when Neal and I show them?" But once across the stream and up among the tall Western pines, George began to feel doubtful. He had already seen two hollow pines and he was in the midst of a pine forest. "Why didn't he say how he'd mark the tree?" he mused in a puzzled way. "Wish Neal would come. There's a tree that's blazed and marked right there!"

Sure enough, he was approaching a tree from whose trunk the rough outside bark had been peeled away until it showed the smooth inner surface. And there to George's surprise were plain letters "U. S." as if placed there by a big stamp. "That's funny," muttered George to himself. "Wonder if Neal could have done that, and what does it mean? 'US!' " Then he started forward with a blank look, for near the marked tree stood another, and beyond that others, all bearing the odd mark. He looked away toward the trail down which Neal usually came, but there was no sign of any one.

"Guess I'll go back to the picnic canyon and wait," George determined, but suddenly discovered that he had lost all sense of direction. All about him were bushes, rocks of all shapes and sizes, and Western pines. Then he fumbled in his pocket as he remembered the whistle Neal had given him. Whistling and stopping to listen, he climbed to the tip-top of the slope and to his relief spied the ranger cabin below near the stream. Ruth was coming along the trail with a basket, and as she and George shouted and waved, a whistle came from another direction. Neal was coming at last, and George followed the sound of the whistle and came upon him. He was waiting under a hollow pine, but it was not marked "U. S." From an old woodpecker's hole waved a white flag with a green pine-tree in the center. "It's our own private flag," explained Neal, as George stared at it. "Ruth made it. I forgot to tell you to look for a green-and-

white flag, didn't I? Have you been waiting long?"

George broke in, "What are all those trees marked 'U. S.' for?"

"Why, father marked them to sell," was the simple reply. "Some people want to build summer cabins, you know, so they buy the timber right here. You see this whole forest for miles and miles belongs to the Government and father is the ranger and attends to it all."

Here Ruth joined them, and a tempting oder of hot gingerbread and popcorn issued from her basket. "I'm going to get Jean," she announced, "and we'll have lunch together."

Neal smiled at George. "She knows the secret," he confessed. "I can't keep much from Ruth. We've always been chums. Besides, we need their help in fixing up the cave for a playhouse." George agreed rather shamefacedly and insisted on going back for Jean at once. He remembered how disappointed she had looked and said to himself, "I'll bring her along next time." Sisters were pretty nice after all, he decided, as he raced along the creek, and besides, raisins were not very filling for lunch outdoors.—*Daisy D. Stephenson in Christian Register.*

* * *

IF YOU WANT A GOOD TIME

Said Old Gentleman Gay: "On a Thanksgiving Day,
If you want a good time then give something away;"
So he sent a fat turkey to Shoemaker Price,
And the shoemaker said: "What a big bird! How nice!
And since such a good dinner's before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken—oh see!" said the pleased Widow Lee,
"And the kindness that sent it—how precious to me!
I would like to make some one as happy as I;
I'll give Washwoman Biddy my big pumpkin pie."
"And oh, sure!" Biddy said, "'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think; and a sweet ginger cake
For the motherless Finigan children I'll bake."
Said the Finigan children—Rose, Denny and Hugh—
"It smells sweet of spice; and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"Oh, I thank you! and thank you!" said little lame Jake;
"Oh, what a bootiful, bootiful, bootiful cake!
And oh—such a big slice! I will save all these crumbs
And I will give them to each little sparrow that comes."
And the sparrows they twittered, as if they would say—
Like old Gentleman Gay—"On a Thanksgiving Day,
If you want a good time then give something away."

Marion Douglas.

* * *

USE THE MIRROR AS AN OBJECT LESSON

Little Robert came tramping into the room where his mother and I were talking. She took one look at the messy little figure, and exclaimed angrily—"Robert! You are a naughty, bad, dirty child! I told you not to get dirty, and now look at you. I don't love you any more."

The child looked down at himself, and his mouth quivered at his mother's words and tone. "I'm not dirty, Muvver—jes my hands, see!" He held out two grimy little paws. He was honestly sincere in his denial, but his mother was too upset to see that fact.

"Don't lie about it," she said grimly.

He looked at her piteously, and tears came into his eyes. "I'm not dirty, Muvver," he repeated. "Jes my hands and I can wash 'em."

His mother glared. I felt that punishment—unjust punishment, for the child was not aware of his own condition—was in the air. I could not help interfering.

"Robert," I said gently, taking one of the dirty little hands in mine, and leading him over to the mirror, "stand up on this chair and let's play a game. You look in the glass and then tell me quite truthfully what you think about that little boy in there."

He looked, half fearfully, but my smile reassured him.

"Is he clean or dirty?" I asked.

"His face is dirty," he replied, "and his hands are dirty."

"How about his rompers and his knees?" I suggested.

"They're dirty, too," he admitted.

"All right. Now who's the boy? What's his name?"

He smiled shamefacedly up at my image in the mirror. "Robert."

I nodded. "All right. You see you just didn't know you were so dirty, did you? Not until you saw yourself. But Mother could see you, and she knew that you were dirty, and that was why she thought you were not telling the truth. Now you know the truth, so you can go and tell her that you are a dirty boy, but that you are sorry."

He nodded, and started to climb down from the chair, when he glanced once more into the mirror. "You have a lot of powder on your face," he said.

I laughed. "I guess I ought to have looked at myself. Thank you, Robert, I'll take some of it off."

His mother smiled quizzically at me. "Your lesson hit three ways," she said. "I didn't stop to think that he couldn't see anything but his hands. I'm sorry, son, that I said you were lying to me. Now go and wash yourself, and put on a clean pair of rompers."

"You will find the mirror better than punishing," I said. "And don't call the children vain, and make them self-conscious, when they look in it to see if they are all right. Just teach them to criticise that image, and try to improve upon it."—*Zarah E. Preble.*

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HELL IN THE MAKING

The newly appointed pastor of a negro church faced a packed audience when he arose to deliver his sermon on this burning question: "Is There a Hell?"

"Bredren," he said, "de Lord made the world round like a ball."

"Amen!" agreed the congregation.

"And de Lord made two axles for de world to go round on, and He put one axle at the north pole and one axle at the souf pole."

"Amen!" cried the congregation.

"And the Lord put a lot of oil and grease in de center of de world so as to keep the axles well greased and oiled."

"Amen!" said the congregation.

"And then a lot of sinners dig wells in Pennsylvania and steal de Lord's oil and grease. And they dig wells in Kentucky, Louisiana, Oklahoma and Texas, and in Mexico and Russia, and steal the Lord's oil and grease.

"And some day dey will have all of de Lord's oil and grease, and dem axles is gonna git hot. And den, dat will be hell, bredren, dat will be hell!"—*Philadelphia Public Ledger.*

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EACH IN HIS OWN TONGUE

The correspondent of a large business concern had been invited out to dinner by a friend. At the table the host asked him to say grace. It was a new experience, but he was not to be found wanting.

"Dear Lord," he began, "we thank Thee for all Thy favors of recent date. Permit us to express our heartfelt gratitude. We trust that we may continue to merit Your confidence and that we shall receive many more blessings from You in the future. Amen."—*Store News.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

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Note the address of the *new Corresponding Secretary,* all moneys to be paid to Mrs. Susan S. Bishop, 849 Myrtle Ave., Bridgeport, Conn.

* *

WOMEN'S INTERDENOMINATIONAL MISSIONARY COMMITTEE

An inspiring opportunity was the "'Interdenominational Missionary Meeting for Women," held in Park Street Church, Boston, on a Tuesday in October. A large gathering showed the eager interest in the fine program.

Several denominations were represented in the audience, and all of them looked happy enough to be Universalists. A reasonable number of our women were present, including our national preaident, Mrs. Ethel M. Allen, and our lately returned missionary from Japan, Rev. Hazel I. Kirk.

A thought-stimulating address was given by Archdeacon Dennen, superintendent of Episcopal City Missions, who presented the needs of seamen and other laborers at the water-fronts, of sick and suffering men and women in hospitals, and of those in prisons, many of whom are there, "not so much for what they have done, as for what they have missed."

Mrs. Henry W. Peabody, executive chairman of the Women's National Committee for Law Enforcement, gave a masterly appeal for the enlistment of every woman and every woman's society in the vital business of "saving America to righteousness" by combined insistence and persistence for rigid enforcement of all law, particular emphasis being placed upon the Constitutional Amendment for Prohibition.

Incidentally she advertised a book for sale at the door for twenty-five cents—"Save America"—an enlightening and convincing testimony to the necessity and value of such a law and to the personal obligation for its support. (Every book was sold and many more copies ordered.)

Dr. D. Brewer Eddy of the A. B. C. F. M. furnished graphic pictures of his experiences among Japanese and Chinese, commending these peoples to the Mission Boards everywhere as worthy their finest consideration in all Christian service.

The program included an informal reception to missionaries on furlough, each of whom was introduced from the platform, making a brief response.

There was a song of gratitude in the hearts of our Universalists present that our own Rev. Hazel I. Kirk was among these and could so happily represent our Church and our Japan Mission.

After the closing hymn, an opportunity was gladly accepted and the missionaries greeted by all who desired to speak to them.

It was a day to be remembered for information and challenge and for the atmosphere of consecration and co-operation.

Grace F. White.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WHAT ABOUT CHRISTMAS?

The General Sunday School Association will issue a program about the middle of November. It will tell the old familiar legends in story, tableau, and song. It will be sent to ministers and superintendents and to others who apply.

At the Providence Convention a Pageant was given that appeared in the *Church School Magazine* for November, 1922. The same pageant is issued by the Pilgrim Press under the title, "The Adoration of the Kings and Shepherds," by Mildred Emily Cook. The price of the book is $1. A school will need only one copy and the book contains detailed suggestions about costumes, lighting, and arrangement. It also includes suggestions for variations in the program.

Our schools have surely learned that Christmas does not call for something new, but for the retelling of the old story in ways to arouse reverence and worship. The center of the program should always be the Christ Child, and its climax some expression of the spirit of giving. Schools that can not attempt the pageant features may easily make simple programs for themselves, selecting scripture, stories and songs that present the old legends, and express the Christmas spirit. Most public libraries contain books that will help. Among these may be named "The Home Book of Verse for Young People," by B. E. Stevenson, "Golden Numbers," by Wiggin and Smith, "Children's Book of Christmas Stories," by Dickinson and Skinner.

* *

MISS KENT AND MR. TERASAWA

For the next year our Sunday schools are to support in the Sunrise Kingdom an American young lady and a Japanese gentleman. As Miss Kirk is now in this country for her sabbatical year, and her salary is provided for by surplus amounts from previous offerings, we are at liberty to turn our attention temporarily to other workers.

After consultation with the Foreign Mission Board and the Women's Missionary Association, we have agreed to be responsible for the salaries of Miss Bernice Kent, kindergarten worker in Tokyo, and Mr. Terasawa, native preacher in Shizuoka.

We wish that we could have had this arrangement complete before our International Offering was taken. How fine it would have been if we could have distributed the pictures of these two interesting missionaries and said to all the Sunday schools, "Now, here is double duty and double honor!"

We have confidence, however, that the offering will prove ample for the two salaries—with a little excess to pass over to the General Convention for good measure.

All hail to our *two* esteemed workers across the seas!

Young People's Christian Union

"Make Onward Foremost"

In the *Onward* of Sept. 28 appeared a brief paragraph from the pen of Miss Eleanor Bisbee, a former president of the Y. P. C. U. and a former editor of *Onward*. Part of it read as follows: "The day of the teacher and preacher is giving way relatively to the movies and printers' ink, and people learn more with their eyes than with their ears. The slogan of the Y. P. C. U. used to be, 'Keep the devotional meeting foremost—young people must learn to think on their feet.' Now let's wake up and shout for awhile, 'Make *Onward* foremost—young people must learn to think in print.' "

Miss Bisbee has coined a good slogan, and like most good slogans it is significant because it formulates in epigrammatic language the philosophy that lies behind a movement already begun. It is safe to say that *Onward* at the present moment looms larger in the life of the Young People's Christian Union than it has for years. More attention is paid it at conventions and institutes, more use is made of it in devotional meetings and other Union activities, more support is secured from it for the departments, and more of the thought of the young people finds expression in it. *Onward* is playing a larger part in the affairs of the Union, and its share is destined to increase.

Thinking in Print

Onward has more functions than one, but, leaving the others out of consideration, let us examine how it is helping the young people to think in print. Perhaps the department that stands first in this respect is that devoted to news. We have from ten to twenty news items in each issue, each item written by some young person who is correspondent for his Union. Last year we had 236 news items from ninety-seven different state and local Unions, contributed by more than 125 different Unioners. Many of these reports were crudely written, but even the bare attempt to record simple happenings for publication is something of an education, while to do this several times a year, as many correspondents did, can not fail to teach valuable lessons in the art of clearly presenting facts. This year, which bids fair to excel last in the number of items, many contributors will make further progress in the art, and many Unioners not on last year's list will be given their first practise.

Onward's service does not stop here, however. While many Unioners are having this general training, a few are enjoying a more intensive drill. The Board of Contributing Editors now includes four members, all of whom contribute editorials more or less frequently and articles now and then. In addition to these there are the other young people who are called upon once or twice a year for discussions of special topics. Almost every issue contains one article or more by members of the Union, while the convention and institute numbers are given over altogether to the young people. This year special effort will be made to find the young people who have something to say and an opportunity will be given them to say it. The task of writing an article of a thousand words or so is no simple one, but it is very valuable discipline.

The Ideas of Others

To limit *Onward* to articles by young people would be a mistake. It has long been the policy of the editors to secure contributions from men and women, in and out of our denomination, who have a message for our youth. Busy leaders in varied activities have been asked to write, and most of them have complied. Real leaders are glad of the opportunity to reach the thinking young people of to-day. They realize how much depends on this generation, and they willingly offer to them any suggestions that may prove of value.

Lists of names may not mean much, but it is interesting to note that among those associated with the Universalist denomination who have contributed to *Onward* within the last year are Dr. van Schaick, Dr. Marshall, Dr. Perkins, Dr. Tomlinson, Professor Skinner, Dr. Grose, Dr. Adams, Judge Galer, Dr. Huntley, Mr. Whippen, and many others. From outside the denomination we have drawn upon such men as Prof. James Ford of Harvard, Dr. Lawrance of the Unitarians, Mr. Harry Thomas Stock of the Congregationalists, Mr. Clarence Pickett of the Friends, Swami Giri Yogananda, Isaac Fisher of Fisk University, Mr. Henry S. Dennison, and others of the same caliber. Among the contributors scheduled for the immediate future is Dean Willard L. Sperry of the Harvard Theological School, while professors in several universities have tentatively agreed to write. This list is indicative primarily of the interest which busy men take in the young people, but it is also evidence of the potential worth of *Onward* to its contributors.

A Trade Journal—Plus

Off hand one might say that *Onward* should devote itself exclusively to the welfare of the Y. P. C. U., by promoting departmental efficiency and by linking the general Union with the local Union. But its duties do not stop there. It is and should be a trade journal, but it is and should be much more.

In the first place *Onward* is more than a trade journal because it speaks with independence and is in its editorial policy free from the control of the executive board of the Union. It has not hesitated in the past to criticise the aims and the methods of the organization. It has been hospitable to all shades of opinion. By virtue of this it has been able to contribute more to the Union than would have been possible if it were nothing more than the voice of the officers.

The second and more important respect in which *Onward* is more than a trade journal is that it speaks to young people as such and not merely to young people as members of a certain organization. We hear much about the revolt of youth. The chief characteristic of that revolt is its formlessness, its incoherence, its inarticulateness. *Onward*, in its articles and in its editorials, is seeking to make clear what is vague. Its editors are young people who are themselves in the throes of this strange upheaval. They are trying to find a way by which the tremendous but ill-controlled energy of youth may be harnessed to the equally tremendous needs of the day. Their success, and the success of the people old and young who are helping them, may have far-reaching consequences for the Universalist Church.

Granville Hicks.

For the Quiet Hour

It is when a man has his eye upon the unseen that he has a sense of proportion—knows what things are important and what are trivial. It is when a man has his eye upon the unseen that he can stand square and steady against popular disapproval and also be unaffected by popular approval. It is when a man has his eye on the unseen that his heart is delivered from envies, jealousies, and bitterness about trivialities, and is filled with the love of God.

John Watson.

It is a little thing in comparison to believe in immortality. The great thing is to live as an immortal.

Edward Everett Hale.

Thou hast arisen, but Thou declinest never,
To-day shines as the past.
All that Thou wast, Thou art and shall be ever,
Brightness from first to last.

Night visits not Thy sky, nor storm, nor sadness,
Day fills up all its blue;
Unfading beauty and unfaltering gladness,
And love forever new!

Light of the world! undimming and unsetting,
O shine each mist away!
Banish the fear, the falsehood and the fretting,
Be our unchanging day!

Horatius Bonar.

Among Our Churches

Maine Letter

Maine is suffering in her small communities and rural districts a loss of population and the closing up of hundreds of churches of all denominations. To-day there are whole townships and good-sized villages without a resident minister and even without any regular service. The problem of religious education and church services in these sections is attracting attention of the various denominations of the state. A special committee, consisting of Dr. G. M. Twitchell of Auburn, Rev. Howard A. Markley of Turner, and Rev. George W. Sias of Turner Center, is to make a study of the situation and work in conjunction with similar committees from other denominations, and report on what the Universalist Church may do toward a solution of the problem. * * Rev. Charles Knickerbocker, the popular pastor of the Waterville Church, is on a leave of absence, on account of illness. * * Rev. Hannah Powell, the W. N. M. A. mountain missionary at Sunburst, N. C., spent much of her vacation in Maine. She supplied at several churches and delighted her audiences by bringing a message from the field. The people are interested in knowing her achievements. * * **Ministerial Changes.**—Rev. W. W. Wolfe of Massachusetts has taken up the work at Bethel. He preached his first sermon Sunday, Oct. 7. This parish found it difficult to find a suitable home for the new minister, so voted to buy a parsonage, and improve and modernize the same. Rev. B. B. Gibbs, of New York, is now settled at All Souls Church, Portland. This old established church has all the life and enthusiasm of a new parish. All Souls is headed toward a brilliant future. It is situated in a very rapidly growing part of Portland. Mr. Gibbs has taken over the suburban church of South Windham. Although our people are few they have taken up the work again with courage and determination. West Cumberland, for many years dormant, has come to life. Rev. Harry E. Townsend put in some excellent work in this parish on the outskirts of Portland. Mr. Gibbs has continued the same. The church is to be thoroughly overhauled, remodeled and permanent services begun next spring. Dexter has called Rev. Wm. A. Garner of Illinois. Mr. Garner began his work Sept. 30. He came through by automobile from Illinois with his wife and children. He preached two Sundays and began his regular work the next. The work in this parish has not been suffered to lapse. The outlook is promising. Pittsfield lost little time in calling a man. Rev. F. L. Cann, a new man to us, a man of ability, was heard for two Sundays and was immediately called. He took up his work on Sunday, Oct. 21. Hallowell has heard a candidate. Three other parishes are looking for men. These are not large churches, but are inviting fields. Candidates are to be heard in some of these churches soon. * * **Lewiston.**—Rev. W. A. Kelley, after eight years of loyal, faithful service in this church, resigned to take effect Nov. 1, to take up the work at Barre, Vt. Mr. Kelley leaves his parish with the very best wishes and love of his people. Lewiston will lose very little time in choosing his successor. * * Rev. R. J. Mooney, D. D., of Auburn, took part in a Murray Lecture Tour in Pennsylvania. Dr. Mooney is a great preacher of Universalism. * * **Among the Churches.**—Calais, the "farthest East" Universalist Church in the United States, is to have a "Go-to-Church Campaign" conducted by the men. A new furnace has been installed in the vestry and paid for. A mother returned from Texas to have her baby christened in the same church where four generations of the family have been christened. The work in Biddeford is opening auspiciously. The Sunday school is increasing in numbers. This parish was represented at the General Convention at Rumford, the class taking the Bible credit course meets in the vestry of the church Sunday evening at 5.15. The class is composed of young people from the Baptist, Methodist and Universalist churches and is taught by Rev. H. W. Curtis, the Baptist minister. During the summer the interior decoration of the church in Guilford was done over by Mr. Harry Cochrane, the original artist. This, with the repainting of the exterior last year, puts the church and parish house in first class condition. Layman's Sunday, the laymen conducted the service. At Livermore Falls Rev. Wm. H. Gould has been installed as the pastor. Addresses were given by Rev. A. A. Blair and Rev. Frederick P. Freeman. The sermon was delivered by Rev. F. O. Hall, D. D., of Tufts College. In Gardiner the work has opened in an exceedingly promising way. There has been an increase of 75 per cent in the congregations this fall. The church school has increased twenty-five in attendance and every department of the church is showing unusual interest. Mrs. S. R. Hayes, after almost continuous service as the president of the L. A. S. since 1884, resigned and was made honorary president. It is seldom that we meet with such long and efficient leadership as Mrs. Hayes has given to this church. Rally Sunday was a great day. The congregation filled the church. The new memorial organ was dedicated. The sermon was most impressive. Also the "flag of merit" given by the General Convention for all round mission work was presented to the church, the Gardiner parish scoring over 140 points on the plan sent out by the General Convention. This parish entertained the State Y. P. C. U. "Pep "banquet Sunday evening, Nov. 2.

Milo G. Folsom.

Church News and Interests

PERSONALS

Rev. Wenonah Abbott of Berlin, N. H., is teaching the Biblical course in the Community Training School. This school is interdenominational, made up of Baptists, Methodists, Congregationalists and Scandinavian Methodists. Rev. Helene Ulrich is director of the Woman's Forum connected with this same training school and Mr. George A. Richter director of the Men's Forum.

Dr. and Mrs. John van Schaick have taken an apartment on the top floor of 174 Newbury St., Boston, the building adjoining Universalist Headquarters. They have moved furniture from their home in Washington and are established there. Parts of the year they will live there and at other times they will live at Stoneleigh Court, Washington. Dr. van Schaick, however, will come regularly to the office on Mondays and Tuesdays whenever he is living in Washington.

Rev. R. L. Brooks of Elgin, Texas, is making a trup through New England for the Y. P. C. U. From New York he will go west through other northern states, speaking at various points.

Dr. John Smith Lowe, General Superintendent, has gone South for the Florida and Alabama State Conventions.

Rev. C. H. Pennoyer has been elected a member of the executive committee of the Massachusetts State Conference of Social Work.

Rev. Frank Adams, D. D., of Detroit, appears in the *Christian Century* list as the author of one of the leading religious books of the year because of his recent volume, "Did Jesus Mean It?"

Rev. Wm. H. Gould, recently minister at Arlington, Mass., now at Livermore Falls, Me., and Valeria Davis Merrill of Portland, Me., were married on Nov. 7, at Somerville, Mass., by Rev. Geo. E. Leighton, an old friend of Mr. Gould and former State Superintendent of Massachusetts. Congratulations will be general and hearty.

Georgia

Atlanta.—Rev. Ernest J. Bowden, pastor. Good work has been done throughou October, especially in the Sunday school The Adult Class has gained considerably in numbers and enthusiasm. The Women's Union devoted their meeting t

sewing for the Needlework Guild of the Associated Charities. A bridge party organized by Mrs. Bowden, Mrs. Talbot, and Mrs. Stanford realized $24 towards the school renovation. The Y. P. C. U. has kept the flag flying, and is doing its best to repeat the success of last year, when it stood first in Georgia and Tennessee.

Illinois

Elgin.—Dr. Frank D. Adams of Detroit was called to Elgin to officiate at the funeral of Judge Clinton S. Irwin. Major Geo. D. Sherman, a faithful attendant on Dr. Adams' preaching when he was pastor here, has just died at the age of eighty-five. Rev. Bernard C. Ruggles of Oakland, Calif., filled the pulpit of the Elgin church for a second time, on his return from the Providence Convention. Rev. Orin Crooker, our new pastor, is moving to Elgin from Wheaton, but will not take up his duties in the pulpit until Dec. 1. His father, Dr. Joseph H. Crooker, is supplying the pulpit very acceptably in the meantime.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Since the services were resumed in our church on Sept. 9 quite a noticeable renewal of church and parish activities has been evident. Delegates representing the church, missionary society, and Sunday school were sent to the Convention at Rockland. The meetings of the Floral and Aid Society and Thimble Club have been resumed and the winter's plans entered into with much interest. Two very successful suppers have been arranged for, and carried out most successfully since the reopening of the church. The first, a delicious lobster salad supper, netted about $140. The second was a get-together affair, with an old-time harvest supper, social and entertainment at pre-war prices. This was a very enjoyable occasion and afforded an opportunity for a reunion of both old and young within our church and parish. A bountiful supper was served by the committee in charge and a fair profit realized even at the very low price of thirty-five cents per ticket. The entertainment consisted of an amusing playlet, entitled "Miss Civilization," presented by the young people, and several musical numbers by members of the choir. We have recently been called upon to sustain the loss of a valued member, friend and worker, Mrs. Lydia J. Rickford, who died early in October. In the absence of Dr. Smith, who delivered the Sunday morning sermon at the First Universalist Church in Providence, R. I., at the time of the General Convention, our pulpit was occupied by Mr. A. J. Davis of the Christian Civic League, who dealt very interestingly with the question of prohibition.

Massachusetts

Chelsea.—A fine service was held in the Church of the Redeemer, Thursday evening, Nov. 8, when the new pastor, Rev. Barron F. McIntire, was publicly installed. Rev. John M. Trout, D. D., of the Central Congregational Church, conducted the introductory service. The address to the people was given by Rev. R. Perry Bush, D. D., of West Medford, for more than thirty years the beloved pastor of the church, and the address to the pastor was delivered by Rev. Leroy W. Coons, D. D., State Superintendent. Welcomes were given by Rev. F. W. Barrow, Ph. D., of St. Luke's Episcopal Church, who spoke for the local ministers, and Hon. Wm. E. McClintock, chairman of the standing committee, who spoke on behalf of the Chelsea parish. Fine music was rendered by a quartet, consisting of Miss Lois Anthony, Mrs. Maude D. Miller, Mr. E. O. Nash and Mr. Everett Hamill, with Miss Louise Currier at the organ. Following the service a reception was given by the Ladies' Social Circle, when the minister and his wife received the people. The first snow of the season was falling outside, but it could not chill the hearty welcome that was given the new minister's family, amid the beautiful decorations and the soft strains of harmony from the orchestra.

Franklin.—Rev. R. K. Marvin, D. D., pastor. During the summer a new cork covering was laid on the floor of the church. While quite expensive, all organizations contributed and a Sunday collection helped out to the extent of $1,200. During the past year Grace Church has received $25,000 in bequests. More Dean Academy students than ever attend our services. Dr. Marvin occasionally teaches classes there. He is soon to begin the Sunday evening lectures which proved so popular last winter.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. Sunday, November 4, was the seventy-third birthday of the pastor and the church made it a very happy day for him. Saturday he was showered with cards and presents from the younger members especially of the Sunday school. Sunday, one of the classes of the school gave him a very handsome gift and at the close of the morning service the whole parish called him into the vestry and gave him a very generous sum of money. At dinner he and his wife were the guests of Unitarian friends who wanted to help make the day glad for them.

Ohio

Blanchester.—Rev. W. R. Rowland, pastor. The church is busy with its fall program. Mid-week meetings feature strong. The weekly Mission Class is on its second year with increased numbers. We held a special pre-election service and armistice day service, and plans are under way for good work in all lines for winter. Rev. R. L. Brooks, Texas missionary, spoke on the evening of the 12th.

Cuba.—Rev. W. R. Rowland, pastor. The interior of the fine church plant has been redecorated and new pews set in the auditorium. The church is now one of the best church plants in Ohio with its Sunday school rooms on same floor as auditorium and the basement fitted for social activities. The church has its own electric light plant, and latest and best of heating plants. The rededication is on Sunday, Nov. 18. The churches of Ballou Association are especially invited. Special services each evening beginning Tuesday, Nov. 13, lead up to the rededication Sunday.

Ontario

Olinda.—Rev. George H. Campbell, pastor. We report five christenings. Our church is very active these days. The Y. P. C. U. and Sunday school kept up interest during August vacation. The Mission Circle entertained members of women's organizations of other denominations at a birthday tea recently. This is our best gain in friendship of other denominations in years and shows that prejudice is breaking down in Ontario. We enjoyed the hopitality and fellowship with the Michigan Convention this year. Our congregations gain slowly but surely.

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NEW HAMPSHIRE SUNDAY SCHOOL CONVENTION

The annual session of the New Hampshire Universalist Sunday School Convention was held in Portsmouth, Sept. 18. with the president, Mrs. Sarah Morgan Mercer, presiding. Rev. A. J. Cardall, pastor of the Portsmouth church, led the devotional service.

The president extended greetings and then introduced Rev. A. Gertrude Earle of Methuen, Mass., who spoke on "A World-Wide Vision." She offered a number of helpful suggestions for creating the missionary spirit.

Rev. F. W. Gibbs of Fitchburg, Mass., vice-president of the General Sunday School Association, was the next speaker, having for his subject "Co-operation for Power." He gave a brief history of the inception and forming of the Association at Utica ten years ago, and said the school is a central thing in church work.

Miss Elizabeth Randall of Franklin, Mass., brought "A Neighborly Thought," and Mrs. Mercer closed the program for the forenoon with "A Forward Look."

At the afternoon session Mr. W. D. Reel, secretary of the New Hampshire State Sunday School Association, spoke on "United for Service." He was followed by Rev. Helene Ulrich of Gorham, who spoke on "Our Youths." Rev. Stanley Manning brought the message of the Y. P. C. U.

The business session took up the remainder of the afternoon. The secretary reported sixteen schools with a membership of about 725, which is nearly the same as last year. Nearly all the schools responded to the call for missions, about

$250 being paid. Quotas have been received from all the schools.

The following recommendations were adopted: A permanent fund of $400 to be held in trust for the use of the Convention; that information be secured about the Convention chest; that a delegate be sent to the General Sunday School Association Convention at Providence, and that traveling expenses be paid; that the Convention pledge itself to pay $25 to the General Sunday School Association; continued interest in increase of membership, and the home department, also missionary education; and a revival of interest in teacher training classes.

The Convention sent greetings to the Vermont Sunday School Association, recently formed.

The proposed constitution, presented by the Executive Board, copies having been set to the schools two weeks in advance, was adopted.

Pledges and offerings amounting to $71 were received.

The evening session opened with a devotional service led by Rev. Edgar Walker, followed by a strong address by Rev. John M. Phillips of the Congregational Church in Manchester, on Sunday school administration.

The following officers were elected: President, Mrs. Sarah Morgan Mercer, Nashua; first vice-president, Mr. Edwin Morey, Nashua; second vice-president, Rev. Helene Ulrich, Gorham; secretary, Mrs. Alice M. Stevens, Kingston. treasurer, Rev. Edgar R. Walker, Winchester.

Mrs. George F. Stevens, State Secretary.

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INTERDENOMINATIONAL GOOD FEELING IN BERLIN, N. H.

Union services are being held frequently in Berlin, N. H. Recently Rev. Wenonah Stevens Abbott preached at the Baptist church and on Armistice Day she preached at a union service in the Congregational church, all patriotic organizations in Berlin being invited. When the Protestant churches of Coos County held a Young People's Religious Conference the Ministerial Association asked Mrs. Abbott to outline a program and later made her chairman of a committee to carry out her suggestions. She also directed the girls' conferences and preached the occasional sermon.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,538
Baltimore, Md.	1
Westville, Ohio	3
Total	1,542

* *

CHRISTENINGS

Previously reported, 797. Olinda, Ontario, 5. Westville, Ohio, 2. Total, 804.

Notices

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been received by transfer and granted fellowship in this Convention: Alfred S. Cole and Barron F. McIntire from Maine; Chas. F. Patterson from Michigan; L. C. Nichols from New York.

A letter of license as a lay preacher has been granted to Miss Mary Slaughter.

Fred A. Wilmot has been dropped from fellowship on his own request.

H. L. Rickard has been dropped from fellowship for entering secular business in another state.

Harry E. Adams, Secretary.

* *

WANTED

Matron to take charge of Doolittle Universalist Home for Aged Persons, in Foxborough, Massachusetts, to begin Nov. 25, 1923; Universalist preferred. Family numbers from nine to twelve; nurse, maid and janitor employed to assist matron. For salary, etc., communicate with Rev. L. W. Coons, D. D., 176 Newbury Street, Boston, Mass.

* *

MINNESOTA FELLOWSHIP COMMITTEE

Notice is hereby given that on Friday, Oct. 5, 1923, during the sessions of the Minnesota State Convention of Universalists, the Committee on Fellowship, Order and Discipline caused the name of Rev. R. D. Van Tassell to be dropped from the rolls of the ministry under the laws of the General Convention which provide that fellowship may be withdrawn from a clergyman who enters into secular business unconnected with the denomination.

Thomas J. Farmer, Secretary.

* *

SABBATH SCHOOL UNION

The November meeting of the Sabbath School Union will be held Wednesday, Nov. 21, at the First Universalist Church, Thompson Square, Charlestown. Directors' meeting at 5.45 p. m. sharp. Supper at 6.30. Evening program at 7.30.

Dr. Edwin Shaw, professor of Education, Harvard University, will speak on "The Intelligence of Children."

Rev. Alfred Cole of West Somerville will lead the devotions. Miss Barbara Sawyer, Winter Hill, violinist. Miss Grace Hine, Charlestown, accompanist.

Remember the date and place. The third Wednesday, Nov. 21. First Universalist Church, Charlestown.

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. Alven M. Smith has been received on letter of transfer from the New Hampshire Convention.

Frank Lincoln Masseck, Secretary.

Obituary

Mrs. Elvira Lucetta Rhoades

Mrs. Elvira Lucetta Rhoades was born in Peru, Ohio, Nov. 2, 1839, and died at the Doolittle Home, Foxborough, Mass., on Oct. 30, 1923. Mrs. Rhoades was a staunch Universalist, known all through the denomination for her loyalty and devotion to church and Sunday school work. The funeral was held at the Home on Thursday, Nov. 1, conducted by Dr. Conklin, with an interment service at Marion, Mass., where her husband, Rev. J. Frank Rhoades, was pastor for many years.

Lewis J. Mann

Lewis J. Mann died at West Paris, Maine, Oct. 23, at the age of seventy-five.

Mr. Mann was a typical New Englander. At the death of his father, when he was a boy, he assumed the responsibility of the home in helping his mother and all through life was the elder brother to the younger brothers and sisters.

Prosperity was his in the business world, and out of his abundance he gave generously.

He was a man of sound judgment, a strong sense of justice and honor, a friend to the friendless. He was one who made possible the beautiful church building at West Paris and has been one of its generous supporters.

His faith in the great eternal principles of good triumphant was strong, and during the years of illness was the sustaining grace. He believed in the Christian Church and just as long as health permitted he was in his place at the Sunday services.

He is survived by his wife, one son, Edwin J. Mann, three grandchildren, and two sisters, Mrs. Melissa Beal of South Hanson, Mass., and Mrs. Ella Haynes of Somerville, Mass.

The service was held at his home Oct. 26, conducted by the pastor of the Universalist church, Rev. Eleanor B. Forbes, followed by the I. O. O. F. memorial services.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

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Crackling

A Leelanau County Indian barely escaped with his life when attacked by hold-up men on a visit to Chicago. The Indian can not be too strongly urged, nowadays, not to venture too far away from civilization.—*Detroit News.*

* *

"Do motor-cars make us lazy?" asks the *Digest.* Well, not if we're pedestrians. —*Roanoke World-News.*

* *

I have got to have a job, am man 32 years old, intelligent but married. Phone Travis.—*Classified Adv. in the San Antonio Express.*

* *

The Welsh, as all the world knows, are wonderful singers, and especially excellent in vocal singing.—*The Shreveport Journal.*

* *

The class in spelling was asked to state the difference between "results" and "consequences."

One bright-eyed little miss replied: "Results are what you expect, and consequences are what you get."—*Exchange.*

* *

Visitor: "Eighty-five is certainly a ripe old age, Mr. Grimes."

Grimes: "That's nothing; if my father was alive, he'd be a hundred and twenty." —*Life.*

* *

"Well, Mrs. Parker, did you see the Prince?"

"I did, my dear. See'd 'im and spoke to 'im, an' all."

"You spoke to 'im! How was that?"

"As 'e was going into the station, I calls out 'Good ole Prince!' "—*London Opinion.*

* *

Motorist: "It's preposterous, old man, I'm an expert driver. What I know about driving would fill a book."

Constable: "And what you don't know would fill a hospital. Give us your name and address, now."—*Sydney Bulletin.*

* *

Pamela (who has been told to brush her teeth): "Mother, you always ask me to do that, and it's my favorite thing I hate to do."—*Life.*

* *

Professor: "Give me a good example of a coincidence."

Frosh: "My father and mother were married the same day."—*California Pelican.*

* *

She: "What would you call a man who hid behind a woman's skirts?"

He: "A magician."—*Banker.*

* *

Young Bride: "Won't oos 'ittle umpsie dumpsie kiss oos 'ittle ootsie wootsie?"

Man (in next berth): "You can't go anywhere nowadays without running across some of those — foreigners!"—*Virginia Reel.*

Seeing Straight in the Sunday School

The Observations of Uncle Hezekiah

By George Ezra Huntley

In Uncle Hezekiah Harbinger, Dr. Huntley has created a new and wholly delightful character whose shrewd pithy counsels will bring hope and inspiration to Sunday school workers everywhere. Originally published in the Sunday School Helper.

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I want to express to you my very great appreciation of your "Seeing Straight." In sentiment, form and language, it is a fine addition to our Sunday school literature. More power to you! Keep right on!—*Rev. R. J. Mooney, D. D., President Maine Universalist Sunday School Association.*

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